

THE PASTORATE
AMONG THE
"DISCIPLES OF CHRIST"

BY FRANK MELVILLE LOWE, JR., PH.D.

286.6

L95

286.6 Class

Book

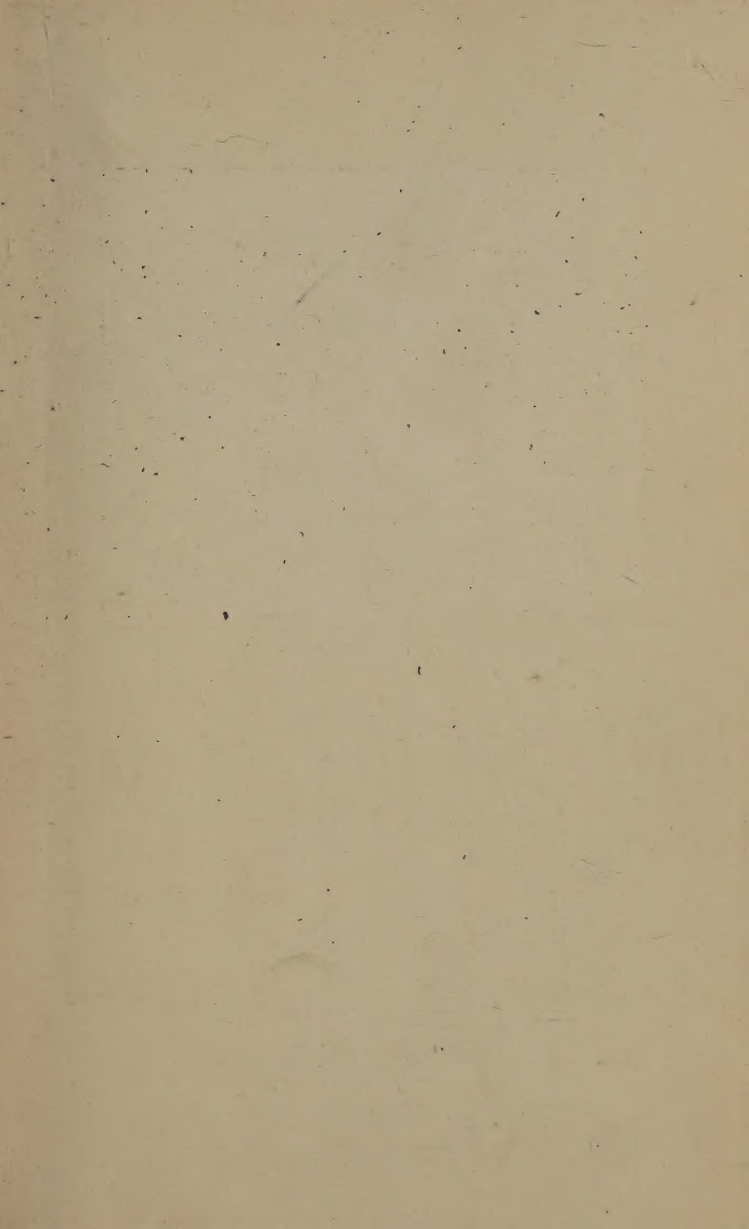
L 95

General Theological Seminary Library
Chelsea Square, New York

5/21/24

PRESENTED BY

Soc'y for Promoting Religion and Learning



W
LX2

THE PASTORATE
AMONG THE
"DISCIPLES OF CHRIST"

*A STUDY IN
VOCATIONAL
GUIDANCE*

FRANK MELVILLE LOWE, JR., PH.D.

Author of

"Religious Vocations": A Text-Book for
the "Church Class in Occupations"

"Snapshots from Holland to Sicily and
The Passion Play"

1923

THE BETHANY PRESS

ST. LOUIS

286.6

L95

75575

75575 286.6 L95

75575

75575

Dedicated to
MY MOTHER,
Comrade and Chum

PREFACE

Among the pastors who gave valuable assistance at the beginning of this study mention must be made of Drs. George H. Combs, Finis S. Idleman, Burris Jenkins, and R. H. Miller. The author is also deeply indebted to the many others, pastors and laymen to the number of more than two hundred, whose painstaking and generous co-operation made the study possible. To Professor David Snedden for constant help and sympathetic guidance the writer is especially grateful; as well as to Dr. George A. Coe, also of Teachers College. Many other teachers and friends have contributed to the investigation.

As a vocational study this is neither a complete nor a final word. It attempts to answer only part of the questions which vocational guidance raises. Some of the unanswered questions present problems each of which in itself would make a worthy separate study. One such investigation might well consider the monetary helps and chances for advancement in the Christian pastorate. Another might well consider the future of the pastorate with regard to theological and ecclesiastical readjustment to scientific and social progress in the light of the present undercurrent of unrest. Another investigator might well concern himself with

the problem of desirable professional training for the ministry.

When one attempts to apply the principles and the spirit of the modern vocational guidance movement even within one small corner of the general field of religious vocations he has, it is hoped, made a significant beginning, and has prepared the way for other, and more scholarly contributions.

One cannot consider at all closely the conditions which prevail at present among the vocations within the Church, the lack of classification, the lack of adequate "job specifications," the lack of standardized educational requirements, and finally the lack of proper methods of recruiting and placement, without becoming convinced that here is a field which needs and deserves the earnest consideration of the religious leadership of the day.

Perhaps no better method of handling the situation, as it affects Protestant leadership, could be found than the organization under the unifying and executive control of the Federal Council of the Churches of Christ, of a NATIONAL INTER-DENOMINATIONAL BUREAU OF GUIDANCE FOR RELIGIOUS VOCATIONS. The probable work of this bureau might be outlined in general in some such way as this:

I. RESEARCH.

Accurate, scientific vocational investigations calculated to provide answers to all the questions of vocational guidance.

II. RECRUITING AND PLACEMENT.

Publication of the products of research, promotion of vocational guidance institutes or conferences in cities, creation of adequate facilities of placement, embracing all the denominations, for pastors and other religious workers.

III. PROPAGANDA.

A sustained, vigorous, nation-wide campaign to place the calling of the minister, as well as other religious vocations, in a position of respect and esteem in the popular mind, to combat the insipid conceptions, in this regard, of the screen and the stage.

If in addition to providing, for the Christian pastorate, certain concrete information regarding the actual activities, their relative importance, the satisfactions and dissatisfactions growing out of them, and the qualities and abilities which they demand, the present investigation helps in any way to stimulate a worth-while interest in the full-time, salaried work and workers of the Kingdom it will have served a good purpose.

FRANK MELVILLE LOWE, JR.

New York City.

CONTENTS

I. Introductory	11
Vocational Guidance	12
The Place of a "Call"	15
II. The Problem	18
Literary Survey	19
Other Researches	27
Problem Stated	32
III. Limitation of the Subject	35
Sketch of the Disciples of Christ	35
IV. Procedure	40
A. Data from Pastors	45
Actual Time Distribution	50
Urban vs. Rural Pastorates	58
Ideal Time Distribution	60
Relative Importance of Activities	67
Satisfactions of the Pastorate	70
Difficulties of the Pastorate	72
Desirable Qualities	73
B. Data from Laymen	74
Relative Importance of Activities	83
Desirable Qualities	84
V. Critique	85
The Scale	89
Distribution of Scores	91
Second Returns on same Data	94
Reliability of the Data	101
VI. Findings	107
What the Pastor actually does	107
Relative Importance of His Work	112
His Satisfactions	117

His Difficulties and Problems	119
Qualities Essential for Success	124
Bibliographical Note	131
Appendix	133
Diagrams—(Empirical vs. Theoretical Cor- relation)	134
Study of Sigma	152

I. INTRODUCTORY

Every growing lad is "on his way to work," and as he goes, the earlier he arrives at some knowledge of what he wants to do when he gets there, the better it is for him and for society. This is the basic idea behind vocational guidance, and vocational guidance furnishes the point of departure for the present study, the aim of which is to obtain reliable information of value to those young people who may be considering a professional career. The object will be to present a preliminary consideration of the vocation of Christian pastorate for the youth who may be still undecided upon his career or who, having decided, may wish a general conception of the work and its problems as a background to his study. Beyond that no attempt will be made to go. It is, therefore, simply a text in vocational guidance.

The vocational guidance movement is new. Under the early leadership of Frank Parsons and later of Meyer Bloomfield, the Boston Vocation Bureau, established in 1908, has proved the forerunner of a movement now firmly established in the educational life of the country.

Briefly stated, this movement has as its objective the service of the individual and of society through helping people to choose, to prepare for, to enter successfully upon, and to progress consistently into

satisfying vocational life. It encourages on the part of young people still in high school, or even in the grades, an interest in and appreciation for the study of vocations.

Although the vocational guidance program includes six or seven steps from prevocational "try-out" courses in the grades and the junior high schools to supervision after the worker is placed, the principal emphasis may be said to be upon the "class in occupations" which centers about the actual study of vocations at first hand and the reading of vocational literature. Today it is not the diagnostic phase of guidance, i. e., that which attempts to examine a person and to pronounce vocational sentence upon him, but the informational, which rests upon the more secure foundation.

Dr. John M. Brewer, in a publication issued by the Bureau of Vocational Guidance, Harvard University, 1920, "Material for the Class in Occupations," presents a list of questions which may well be asked in any systematic survey of vocations. This outline is as follows:

OUTLINE OF TYPICAL QUESTIONS FOR STUDYING A VOCATION FOR PURPOSES OF VOCATIONAL GUIDANCE*

1. What service to society is rendered by those in the occupation?

*Brewer, John M., "Material for the Class in Occupations," issued by the Bureau of Vocational Guidance, Harvard University, 1920.

2. What things are actually done by a person in this calling?
 - a) Make a list of them.
 - b) Outline a typical day's work.
3. What are the main advantages of the occupation?
 - a) Service to humanity?
 - b) Chance to learn?
 - c) Demand for workers?
 - d) Steady work?
 - e) Growing importance?
 - f) Interesting work?
 - g) Promotion?
 - h) Friends, associates?
 - i) Hours?
 - j) Vacations?
 - k) Good living?
 - l) Healthy work?
 - m) Ethical conditions?
 - n) Other points?
4. What are its disadvantages and problems?
5. What preparation is necessary or desirable?
6. What are other requirements for success?
7. What income is to be expected?
8. What is the effect of the occupation on social, civic, physical, recreational, and moral life of the worker?

The purpose in hand, then, is to borrow in part this framework, already being used for the study of some secular callings, and to construct about it a text for the study of a religious vocation. The

only claim for originality, therefore, in addition to the actual gathering of fresh facts at first hand, will be the thorough-going application, both in letter and in spirit, of the principles and practice of vocational guidance within the area of religious vocations.

Such an application at once raises the issue as to whether or not this proceeding is legitimate. The Christian ministry may be defined as that full-time salaried career, ordinarily accompanied by the ceremony of ordination, which sets apart a worker to the task of carrying out directly a program of organized church activities. All vocations may be more or less religious in the sense of being occupied by people with religious ideals who further indirectly religious causes; but the minister is the one whose whole time ordinarily is exclusively given to the work of the church.

With regard to considering such a worker, some will at once deny that ordinary considerations such as those outlined by Dr. Brewer apply at all. These may insist that choosing the ministry is not a matter of analyzing work or of weighing compensations against disadvantages or of seeking out the qualities necessary for success; but that, on the contrary, it is wholly a matter of divine "call" to the individual, which comes, or is withheld, independently of human control or of human judgment.

With such an extreme view, which would not

only nullify the present investigation, but any other attempt to use common sense and reason in recruiting men for the ministry, the present writer wishes to take exception. He does not believe that such a view represents the enlightened religious thought of the day.

In the judgment of the writer a "call," like "conversion," may take more than one form, depending largely upon the temperament of the individual involved, as well as upon the character of the body of religious thought or doctrine which has gone to make up the content of his religious consciousness; for it is a sound theory of the psychology of religion that every consequent phenomenon is dependent upon antecedent experience: that to a certain extent a person tends to hear what he expects to hear; to see what has been suggested to him to see; to feel what he has been taught to feel.

This is not to brush aside the importance of a call. In so far as a call is taken to mean a consciousness of God's approval of one's work, or a consciousness of having a mission or task which one feels is intended in a peculiar sense, his, it is, if not indispensable, at least highly desirable for success. Data which may prove of interest in this regard will be presented in a later section, when the relative importance, in relation to other desirable qualities, attached to the "consciousness of a mission (or call)" is indicated in replies from both pastors and laymen.

The point is that a call, however traditional it may be, or however divine it may be considered, or however indispensable, does not do away with the human responsibility and necessity for supplementing that call with all the information and help obtainable. To God must be left the call, but to man comes increasingly, in the light of social progress, the necessity for providing the vocational facts which will furnish a wholesome soil for the call when it comes, and such depth of understanding of all the vocational factors involved as will insure the rooting and permanence of the call when God gives it.

The writer knows of no current thinking in religious circles which would deny this point of view. On the contrary the religious thought of our day would seem unanimously to endorse it. The statements on the next page may be considered as typical of many which might be presented at this point.

MODERN ANSWERS TO THE QUESTION, "WHAT CONSTITUTES A 'CALL'?"

Dr. Robert E. Speer, Corresponding Secretary,
Board of Foreign Missions, Presbyterian Church in
U. S. A.:

"I do not believe that a man has any right to ask for a call to missions which shall be of a character or quality different from the call to practice medicine or law, or to lay bricks in his own country. A man has a right to take

ductions now available in the field of the ministry are to be supplemented: if progress beyond them is to come.

In studying the ministry the subjective element cannot be got rid of entirely. Its presence in all too large a part must be frankly acknowledged; but at least the present study will afford on the part of the writer an objective, unbiased treatment of data which are subjective only in part.

Some things the present investigation will not attempt. It will not attempt to answer all the questions on Dr. Brewer's outline. It will not attempt an investigation of the salaries of ministers, or of the opportunities for advancement, or many other questions which might possibly be raised and which would be of value. Most of all will it not attempt to discuss any phase of the problem presented by the present more or less acute situation between conservative and radical. The question of the readjustment of theological lines within any denomination is rightly material for a separate study.

This research will be an attempt to gather from a representative group of pastors and from laymen such a body of concrete facts and judgments as will make it possible to help answer the following questions:

1. What are the essential elements in the usual work of a given type of pastorate?
2. What is the relative importance of these elements in the given type of church?
3. What are the fundamental difficulties and satisfactions which accompany such work?
4. In the light of the foregoing analysis, what abilities and what native qualities does this work call for?

III. LIMITATION OF THE SUBJECT

Although it is hoped that the findings will be more or less general in application; for the sake of concreteness and homogeneity in the group to be studied, this investigation will be limited to the church known as the Disciples of Christ, and, within this brotherhood, to pastors of churches ranging in size from 300 to 700 members. The church of this size is selected because a random sampling of the churches of this communion as published in the annual year book for 1921 indicates this to be the medium size church. The study will be confined to the middle west of the United States where this church is strongest. The Disciples of Christ have a membership of 1,226,000. They number 8,408 churches and have 5,938 ministers.¹

From the first the distinctive feature of the Disciples of Christ was opposition to sect and creed and the advocacy of a return to the simplicity and unity of early apostolic times. Discarding creed, denying authoritative ecclesiastical organization, standing only on the Bible, the whole Bible, and nothing but the Bible, their plea to Christendom was to unite in presenting to the world "the beautiful simplicity of the Christian Church, stripped

¹Bulletin Number 142, "Religious Bodies, 1916," Dept. of Commerce, Bureau of the Census.

of all human inventions and lordly traditions.”² Clearly a religious movement so sweepingly simple in organization and belief and the policy of which, as one of its typical early leaders expressed it,¹ was to disregard as “mischievous speculations” all philosophical and theological theories, which urged faith in Christ rather than in systems of theology; and Christian character rather than orthodoxy, had no conscious need, at least in its earlier epoch, for theologians.

This direct primitive message did not require a learned clergy; still less was such learning called forth by the circumstances under which that simple message found early expression. Barton W. Stone established the first Christian² church at Cane Ridge, Bourbon County, Kentucky in 1804.³ In 1809 Thomas and Alexander Campbell founded the “Independent Church of Christ” in Washington County, Pennsylvania.⁴ After several years of independent development those two similar movements united at Lexington, Kentucky, 1832.

The opening period for the Disciples was the first half of the nineteenth century; and the field over which the movement took root was the frontier country: Kentucky, Tennessee, Virginia, and

²Tyler, B.B., “History of the Disciples,” Vol. xii, American Church History, p. 27.

¹Op. Cit., p. 119.

²Stone chose “Christian”; Campbell, “Disciples of Christ.”

³Op. Cit., p. 29.

⁴Op. Cit., p. 60.

Ohio. Both the time and the place have noteworthy implications. The century had been ushered in amid a general moral and spiritual depression. The churches had lost power. The preached Word was dead, for salvation was held to be a miraculous, external gift from God. This dry timber of hopelessness and spiritual apathy was well prepared for the kindling of a great revival, providing that revival should bring a direct, vivid Gospel of hope, a preaching of the love of God. Exactly such a message was forthcoming, a message which stirred especially Kentucky, where "the people awakened as from a sleep of ages."

It was in the trail of this great revival that the Disciples' movement sprang up. At that time the West was a vast outpost of civilization. The frontiersmen were a rough-cast, independent folk, for the most part a rural-bred people, "bred in the open fields, rich in noblest instincts of their race, but perhaps too little leavened with scholars, too little stimulated by religious disputations for their best intellectual life."¹ Like every movement which would succeed, the "Restorationists" must have translated their plea into the language of the people and the times; and the times called for fundamentals and directness, for simplicity and sturdy individualism.

The rapid spread of this movement, which in spite of its plea for union was soon forced into the

¹Shaler, N. S., "Kentucky," pp. 12 and 148.

position of a new and separate church, created a demand for pastors and evangelists. This demand under such circumstances could result only in a rough-and-ready ministry. In spite of the vision for an educated ministry of the Campbells, who themselves had been educated in the University of Glasgow, the early leaders of the Disciples were for the most part notably untrained. Among the biographical sketches of the principal agents in "The History of the Disciples in the Western Reserve, Ohio,"¹ in one case only, the candidate took a course in "language and the Bible." For the most part, however, "the student was himself chief teacher" and the sole textbook was invariably the Bible. The preachers were not only itinerant, but, at least from the point of view of higher education, illiterate proclaimers of the Word. They were blacksmith-preachers and farmer-preachers who at anvil or plow studied and meditated diligently the Scriptures. Of two brethren the author states that "having got emancipated from that useless and pernicious philosophy" they studied the Scriptures.

John Applegate soon after his conversion began to "exercise" in meetings, that is, to testify and proclaim the Word. The only prerequisites for preaching were sincerity, knowledge of the Bible, enthusiasm for the "plea," and some measure of

¹Hayden, Amos S., "Early History of the Disciples in the Western Reserve, Ohio."

personal endowment, pleasing personality, ability to sing, or, more to the point, "gifted with great copiousness of language and fluency of speech."² That such a ministry, inadequate though it might seem, was effective for the times in which it developed is self-evident. The church grew and prospered.

This brief historical sketch is given as a preliminary introduction to the investigation which follows.

²Op. Cit., p. 295.

IV. PROCEDURE

A. DATA ON THE PASTORATE FROM THE PASTOR'S POINT OF VIEW

1. *Actual Time Distribution for a Typical Week*

All of the preliminary data for the present study, for the sections which follow as well as for this one, were gathered through personal interviews with seasoned pastors of churches. Five outstanding men were selected for these interviews, these being Dr. Finis S. Idleman, Mr. C. A. Young, Dr. Raphael H. Miller, Dr. George H. Combs, and Dr. Burris Jenkins, all prominent clergymen of the Disciples of Christ. The writer would call by appointment, and after explaining the nature of the undertaking would suggest points for discussion, interrogating and making notes during the interviews.

After five interviews of this nature, the results were carefully compiled into schedules and were mailed out to six pastors, selected at random from the list of pastors of churches of 300 to 700 membership with a request to comply with instructions approximately like those finally determined upon. In every case in the making up of preliminary data

all those interviewed and addressed were asked to make additions to the schedules submitted.

The writer entered the investigation equipped with several years' experience in religious work and he drew also upon his experience in making a preliminary study of religious vocations under the supervision of Dr. Snedden and Mr. Weaver, a study which, under the title "Religious Vocations" was published in April, 1921, by the United Society of Christian Endeavor. Schedule 1, containing a comprehensive list of normal pastoral activities, was finally revised and prepared for distribution. It and the other schedules to be considered later were all placed in the hands of the same group of pastors. This mailing list was made up from the "Year Book 1921," of the Churches of Christ (Disciples), published by the United Christian Missionary Society, St. Louis, Missouri. With a church membership of 300 to 700 as the basis of selection, the names of full-time pastors were selected as follows:

Arkansas	3	Michigan	5
Illinois	44	Missouri	53
Indiana	36	Nebraska	11
Iowa	40	Ohio	46
Kansas	24	Oklahoma	18
Kentucky	10	Pennsylvania	7

To these 297 pastors the preliminary letter which

follows was first sent, and a few days later the second letter together with the schedule followed.

142 W. 81st Street,
New York, N. Y.

Dear Sir and Brother:

You will receive soon an important request for information and suggestions concerning the work and problems of the pastorate among the Disciples of Christ.

You are one of a limited number of pastors selected for co-operation and verification of preliminary data in a serious study which we are attempting for purposes of aiding the wise recruiting of young people for the ministry.

We hope you will consider this investigation, which has been approved for the doctor's dissertation by the Committee on Higher Degrees of Columbia University, important enough to warrant your careful consideration of the Self-Study Blank which follows.

Cordially yours,

February 1, 1922.

142 W. 81st Street,
New York, N. Y.

Dear Sir and Brother:

Herewith the request for information concerning which I wrote recently. The results of this study are to be published in the spring. As stated before, you are one of a limited number of our brotherhood selected to help.

You are asked simply to give this enclosure one careful reading and then to proceed with filling in the blanks. It is your first clear reaction which is sought and not the result of prolonged study.

Please have the enclosure filled out and in the mail if possible not later than Saturday, February 11. If de-

lay is entirely unavoidable, return the survey later by special delivery, and I shall promptly reimburse you.

An additional and very important feature of the investigation is a survey of the pastorate from the layman's point of view. The significance of such data will no doubt at once appeal to you, and it is in regard to this feature that we are most dependent upon your cooperation. Hence will you please send by return mail on enclosed self-addressed card the names and addresses of three reasonably experienced "Average Members" of your Church board, to whom certain sections of this schedule may be sent?

Thanking you in advance for your help, I am,

Cordially your Brother,

Friday, February 3, 1922.

SELF-STUDY SURVEY OF THE PASTORATE

FRANK M. LOWE, JR.

SCHEDULE I

Instructions

Note:—It is not assumed that you engage in all of these activities.

In the column to the right indicate in hours or fractions thereof approximate time per typical week spent upon those in which you do engage. 7×24 equals 168, the number of hours to be accounted for. After distributing your time see that it totals no more and no less than this 168 hours.

List of Activities

		Actual
General Life activities (eating, sleeping, etc.)	a	_____
General sermon preparation	b	_____
Study for S. S. teaching	c	_____
Funeral-Sermon preparation (other than b)	d	_____
Systematic Bible study	e	_____
General study of theological problems	f	_____
Study of administrative problems of church..	g	_____
Study of social-economic problems in general..	h	_____
Literary production	i	_____
Miscellaneous reading and study	j	_____
Organizing church activities	k	_____
Raising money for local expenses	l	_____
Raising missionary budget	m	_____
Letting contracts	n	_____
Overseeing work (repairs, etc.)	o	_____
Purchasing equipment	p	_____
Raising money on church indebtedness	q	_____
Paying church bills	r	_____
Church correspondence	s	_____
Phone calls	t	_____
Regular office hours	u	_____
Educational-Vocational guidance interviews ..	v	_____
Soul-winning interviews	w	_____
Domestic tangles, interviews	x	_____
Religious doubt, interviews	y	_____
Economic-Distress interviews	z	_____
Regular pastoral calls	aa	_____
Sick calls	bb	_____
Condolence calls	cc	_____
Calls upon strangers	dd	_____
Calls to solicit for church debt	ee	_____
Attending regular Sunday services	ff	_____
Attending regular midweek prayer service...	gg	_____
Attending official board (regular and called)..	hh	_____
Attending women's missionary society	ii	_____
Attending Ladies Aid or Guild	jj	_____
Attending Young People's Society	kk	_____
Attending Sunday School	ll	_____
Attendance upon ministerial alliances	mm	_____
Attendance upon various committees	nn	_____
Conducting or helping conduct funerals	oo	_____
Conducting or helping conduct weddings	pp	_____
Conducting or helping conduct baptisms.....	qq	_____
Presiding at special communions	rr	_____
Editing church bulletin	ss	_____
Support of various community enterprises	tt	_____
Leisure and recreation	uu	_____
Miscellaneous extra-routine activities	vv	_____
Annual vacation	ww	(_____)
Annual series of evangelistic meetings	xx	(_____)

Note: For these last two items place in the parentheses in column 1 approximate time per year.

A total of six schedules were sent to these 297 pastors, and the number who sent back one or more satisfactory returns was 110, the average church membership represented by the group being 465. The replies received were divided among the states as follows:

Arkansas	1	Michigan	1
Illinois	10	Missouri	26
Indiana	13	Nebraska	4
Iowa	17	Ohio	18
Kansas	8	Oklahoma	6
Kentucky	3	Pennsylvania	3

In addition to the 37 per cent who gave returns usable in full or in part, a number of others sent in data too incomplete to be used. With one such return came the following letter of explanation.

THE DIFFICULTY OF MAKING A TIME STUDY

Letter accompanying an unsatisfactory return.

"I am returning the questionnaire you sent me some days ago. It is not worth much, I assure you, for I cannot give answers hurriedly to such a mass of questions. My answers are the roughest guesses, and I doubt if the actual facts of my program would be anything like the figures I have set down. To tell the truth I really do not know what goes with all my time. All I know is that I am caught in a vast hurrying machine that keeps me rushing from one thing to another with little choice of my own. I know, too, that my sleep element is cut almost in two, and my study is curtailed beyond anything it

ought to be. But the church and the community demand and I seem to have no other recourse than to obey absolutely.

“Sorry I cannot take the time to figure this out more accurately. I really believe about the only way I could get correct answers to your questions would be to make someone follow me with a note book and pencil, and make a record of every transaction.”

On the other hand, another correspondent sent along his complete weekly schedule covering seven days from 6:30 A. M. to 10:30 P. M. each day, but this did not lend itself to present treatment. Letters expressing sympathetic interest and regret at being unable to help were sent in by many. Some could not help on account of illness, change of occupation, or being for a longer or shorter period without a charge.

One was “working day and night in a great revival service” and could not stop to give information. One letter was from a pastor, age 67, just passing through the “sickening, disheartening experience of the wreck of plans and the termination of an engagement to satisfy the demands of a noisy minority who want to look for a younger man.” Three gave illness or temporary physical disability as their reason. Such replies in all numbered fifteen.

Five others, not only declined to comply with the request for information, but went to the trouble of expressing their disapproval of the entire un-

dertaking. The following letter may be taken as an example of these:

DISAPPROVAL OF THE INVESTIGATION

Typical of five letters received

"I confess that I have neither the time, patience, nor information to fill out your survey blank. I do not understand just what phantom you are chasing nor the purport of it; but I would be willing to face God in judgment rather than to try to fill out your blanks. My life is an entirely too busy one to keep a record of minutes and the various minute activities. My rule is to 'do whatsoever I find to do with all my might.' So far as possible mornings are spent in the study, afternoons in pastoral work, and most evenings are given to meetings of one kind or another. I get so many requests for reports and statistics of one kind and another that it seems to me that the modern church is going statistic crazy. I could wish sometimes that we might leave all our statistics, reports, surveys, etc., to the bookkeeping of heaven and that the ministers and religious workers might set themselves to the task for which they were called. God never called a preacher to be a bookkeeper."

Although many considered the analysis of the normal activities of the pastorate as complete, three pointed out the omission of a place for private devotions, while four suggested possible overlapping in the item "Regular office hours" with other items such as Interviews, Church Correspondence, phone calls, and study; and also overlapping in the item "Soul-Winning interviews" with calls of various kinds.

Forty-two of the acceptable returns were accompanied by letters expressing interest and making explanations. Practically all of these desired to learn the outcome of the study. The attitude of this group may be indicated by the two letters which follow.

SYMPATHETIC INTEREST IN THE STUDY

Letters typical of forty-two received.

"The self-study papers are inclosed. The making of this report has been a valuable work to me. It has provoked thought along lines to which every man should give careful consideration.

"I began by trying to give the estimate of my time as actually given to the various activities suggested (Col. 1). I then did the same in giving the ideal division of time (Col. 2).

"The results: Professional duties	66	—	62
Self culture	46	—	50
Refreshment	56	—	56

"In viewing the division of time as thus divided I find myself less satisfied with the ideal but the actual conditions I believe to be stated very accurately."

* * * * *

"Let me say that the attempt to make the distribution of the time was somewhat of a shock, something like having cold water thrown into one's face. I think the shock was worth the effort to do the thing, for while I have been regular with my study habits yet I feel that the time has come for me to 'set thine house in order for

ductions now available in the field of the ministry are to be supplemented: if progress beyond them is to come.

In studying the ministry the subjective element cannot be got rid of entirely. Its presence in all too large a part must be frankly acknowledged; but at least the present study will afford on the part of the writer an objective, unbiased treatment of data which are subjective only in part.

Some things the present investigation will not attempt. It will not attempt to answer all the questions on Dr. Brewer's outline. It will not attempt an investigation of the salaries of ministers, or of the opportunities for advancement, or many other questions which might possibly be raised and which would be of value. Most of all will it not attempt to discuss any phase of the problem presented by the present more or less acute situation between conservative and radical. The question of the readjustment of theological lines within any denomination is rightly material for a separate study.

This research will be an attempt to gather from a representative group of pastors and from laymen such a body of concrete facts and judgments as will make it possible to help answer the following questions:

1. What are the essential elements in the usual work of a given type of pastorate?
2. What is the relative importance of these elements in the given type of church?
3. What are the fundamental difficulties and satisfactions which accompany such work?
4. In the light of the foregoing analysis, what abilities and what native qualities does this work call for?

III. LIMITATION OF THE SUBJECT

Although it is hoped that the findings will be more or less general in application; for the sake of concreteness and homogeneity in the group to be studied, this investigation will be limited to the church known as the Disciples of Christ, and, within this brotherhood, to pastors of churches ranging in size from 300 to 700 members. The church of this size is selected because a random sampling of the churches of this communion as published in the annual year book for 1921 indicates this to be the medium size church. The study will be confined to the middle west of the United States where this church is strongest. The Disciples of Christ have a membership of 1,226,000. They number 8,408 churches and have 5,938 ministers.¹

From the first the distinctive feature of the Disciples of Christ was opposition to sect and creed and the advocacy of a return to the simplicity and unity of early apostolic times. Discarding creed, denying authoritative ecclesiastical organization, standing only on the Bible, the whole Bible, and nothing but the Bible, their plea to Christendom was to unite in presenting to the world "the beautiful simplicity of the Christian Church, stripped

¹Bulletin Number 142, "Religious Bodies, 1916," Dept. of Commerce, Bureau of the Census.

of all human inventions and lordly traditions.'"² Clearly a religious movement so sweepingly simple in organization and belief and the policy of which, as one of its typical early leaders expressed it,¹ was to disregard as "mischievous speculations" all philosophical and theological theories, which urged faith in Christ rather than in systems of theology; and Christian character rather than orthodoxy, had no conscious need, at least in its earlier epoch, for theologians.

This direct primitive message did not require a learned clergy; still less was such learning called forth by the circumstances under which that simple message found early expression. Barton W. Stone established the first Christian² church at Cane Ridge, Bourbon County, Kentucky in 1804.³ In 1809 Thomas and Alexander Campbell founded the "Independent Church of Christ" in Washington County, Pennsylvania.⁴ After several years of independent development those two similar movements united at Lexington, Kentucky, 1832.

The opening period for the Disciples was the first half of the nineteenth century; and the field over which the movement took root was the frontier country: Kentucky, Tennessee, Virginia, and

²Tyler, B.B., "History of the Disciples," Vol. xii, American Church History, p. 27.

¹Op. Cit., p. 119.

²Stone chose "Christian"; Campbell, "Disciples of Christ."

³Op. Cit., p. 29.

⁴Op. Cit., p. 60.

Ohio. Both the time and the place have noteworthy implications. The century had been ushered in amid a general moral and spiritual depression. The churches had lost power. The preached Word was dead, for salvation was held to be a miraculous, external gift from God. This dry timber of hopelessness and spiritual apathy was well prepared for the kindling of a great revival, providing that revival should bring a direct, vivid Gospel of hope, a preaching of the love of God. Exactly such a message was forthcoming, a message which stirred especially Kentucky, where "the people awakened as from a sleep of ages."

It was in the trail of this great revival that the Disciples' movement sprang up. At that time the West was a vast outpost of civilization. The frontiersmen were a rough-cast, independent folk, for the most part a rural-bred people, "bred in the open fields, rich in noblest instincts of their race, but perhaps too little leavened with scholars, too little stimulated by religious disputations for their best intellectual life."¹ Like every movement which would succeed, the "Restorationists" must have translated their plea into the language of the people and the times; and the times called for fundamentals and directness, for simplicity and sturdy individualism.

The rapid spread of this movement, which in spite of its plea for union was soon forced into the

¹Shaler, N. S., "Kentucky," pp. 12 and 148.

position of a new and separate church, created a demand for pastors and evangelists. This demand under such circumstances could result only in a rough-and-ready ministry. In spite of the vision for an educated ministry of the Campbells, who themselves had been educated in the University of Glasgow, the early leaders of the Disciples were for the most part notably untrained. Among the biographical sketches of the principal agents in "The History of the Disciples in the Western Reserve, Ohio,"¹ in one case only, the candidate took a course in "language and the Bible." For the most part, however, "the student was himself chief teacher" and the sole textbook was invariably the Bible. The preachers were not only itinerant, but, at least from the point of view of higher education, illiterate proclaimers of the Word. They were blacksmith-preachers and farmer-preachers who at anvil or plow studied and meditated diligently the Scriptures. Of two brethren the author states that "having got emancipated from that useless and pernicious philosophy" they studied the Scriptures.

John Applegate soon after his conversion began to "exercise" in meetings, that is, to testify and proclaim the Word. The only prerequisites for preaching were sincerity, knowledge of the Bible, enthusiasm for the "plea," and some measure of

¹Hayden, Amos S., "Early History of the Disciples in the Western Reserve, Ohio."

personal endowment, pleasing personality, ability to sing, or, more to the point, "gifted with great copiousness of language and fluency of speech."² That such a ministry, inadequate though it might seem, was effective for the times in which it developed is self-evident. The church grew and prospered.

This brief historical sketch is given as a preliminary introduction to the investigation which follows.

²Op. Cit., p. 295.

IV. PROCEDURE

A. DATA ON THE PASTORATE FROM THE PASTOR'S POINT OF VIEW

1. *Actual Time Distribution for a Typical Week*

All of the preliminary data for the present study, for the sections which follow as well as for this one, were gathered through personal interviews with seasoned pastors of churches. Five outstanding men were selected for these interviews, these being Dr. Finis S. Idleman, Mr. C. A. Young, Dr. Raphael H. Miller, Dr. George H. Combs, and Dr. Burris Jenkins, all prominent clergymen of the Disciples of Christ. The writer would call by appointment, and after explaining the nature of the undertaking would suggest points for discussion, interrogating and making notes during the interviews.

After five interviews of this nature, the results were carefully compiled into schedules and were mailed out to six pastors, selected at random from the list of pastors of churches of 300 to 700 membership with a request to comply with instructions approximately like those finally determined upon. In every case in the making up of preliminary data

all those interviewed and addressed were asked to make additions to the schedules submitted.

The writer entered the investigation equipped with several years' experience in religious work and he drew also upon his experience in making a preliminary study of religious vocations under the supervision of Dr. Snedden and Mr. Weaver, a study which, under the title "Religious Vocations" was published in April, 1921, by the United Society of Christian Endeavor. Schedule 1, containing a comprehensive list of normal pastoral activities, was finally revised and prepared for distribution. It and the other schedules to be considered later were all placed in the hands of the same group of pastors. This mailing list was made up from the "Year Book 1921," of the Churches of Christ (Disciples), published by the United Christian Missionary Society, St. Louis, Missouri. With a church membership of 300 to 700 as the basis of selection, the names of full-time pastors were selected as follows:

Arkansas	3	Michigan	5
Illinois	44	Missouri	53
Indiana	36	Nebraska	11
Iowa	40	Ohio	46
Kansas	24	Oklahoma	18
Kentucky	10	Pennsylvania	7

To these 297 pastors the preliminary letter which

follows was first sent, and a few days later the second letter together with the schedule followed.

142 W. 81st Street,
New York, N. Y.

Dear Sir and Brother:

You will receive soon an important request for information and suggestions concerning the work and problems of the pastorate among the Disciples of Christ.

You are one of a limited number of pastors selected for co-operation and verification of preliminary data in a serious study which we are attempting for purposes of aiding the wise recruiting of young people for the ministry.

We hope you will consider this investigation, which has been approved for the doctor's dissertation by the Committee on Higher Degrees of Columbia University, important enough to warrant your careful consideration of the Self-Study Blank which follows.

Cordially yours,

February 1, 1922.

142 W. 81st Street,
New York, N. Y.

Dear Sir and Brother:

Herewith the request for information concerning which I wrote recently. The results of this study are to be published in the spring. As stated before, you are one of a limited number of our brotherhood selected to help.

You are asked simply to give this enclosure one careful reading and then to proceed with filling in the blanks. It is your first clear reaction which is sought and not the result of prolonged study.

Please have the enclosure filled out and in the mail if possible not later than Saturday, February 11. If de-

lay is entirely unavoidable, return the survey later by special delivery, and I shall promptly reimburse you.

An additional and very important feature of the investigation is a survey of the pastorate from the layman's point of view. The significance of such data will no doubt at once appeal to you, and it is in regard to this feature that we are most dependent upon your co-operation. Hence will you please send by return mail on enclosed self-addressed card the names and addresses of three reasonably experienced "Average Members" of your Church board, to whom certain sections of this schedule may be sent?

Thanking you in advance for your help, I am,

Cordially your Brother,

Friday, February 3, 1922.

SELF-STUDY SURVEY OF THE PASTORATE

FRANK M. LOWE, JR.

SCHEDULE I

Instructions

Note:—It is not assumed that you engage in all of these activities.

In the column to the right indicate in hours or fractions thereof approximate time per typical week spent upon those in which you do engage. 7x24 equals 168, the number of hours to be accounted for. After distributing your time see that it totals no more and no less than this 168 hours.

List of Activities

		Actual
General Life activities (eating, sleeping, etc.)	a	_____
General sermon preparation	b	_____
Study for S. S. teaching	c	_____
Funeral-Sermon preparation (other than b)	d	_____
Systematic Bible study	e	_____
General study of theological problems	f	_____
Study of administrative problems of church..	g	_____
Study of social-economic problems in general..	h	_____
Literary production	i	_____
Miscellaneous reading and study	j	_____
Organizing church activities	k	_____
Raising money for local expenses	l	_____
Raising missionary budget	m	_____
Letting contracts	n	_____
Overseeing work (repairs, etc.)	o	_____
Purchasing equipment	p	_____
Raising money on church indebtedness	q	_____
Paying church bills	r	_____
Church correspondence	s	_____
Phone calls	t	_____
Regular office hours	u	_____
Educational-Vocational guidance interviews ..	v	_____
Soul-winning interviews	w	_____
Domestic tangles, interviews	x	_____
Religious doubt, interviews	y	_____
Economic-Distress interviews	z	_____
Regular pastoral calls	aa	_____
Sick calls	bb	_____
Condolence calls	cc	_____
Calls upon strangers	dd	_____
Calls to solicit for church debt	ee	_____
Attending regular Sunday services	ff	_____
Attending regular midweek prayer service....	gg	_____
Attending official board (regular and called)..	hh	_____
Attending women's missionary society	ii	_____
Attending Ladies Aid or Guild	jj	_____
Attending Young People's Society	kk	_____
Attending Sunday School	ll	_____
Attendance upon ministerial alliances	mm	_____
Attendance upon various committees	nn	_____
Conducting or helping conduct funerals	oo	_____
Conducting or helping conduct weddings	pp	_____
Conducting or helping conduct baptisms.....	qq	_____
Presiding at special communions	rr	_____
Editing church bulletin	ss	_____
Support of various community enterprises	tt	_____
Leisure and recreation	uu	_____
Miscellaneous extra-routine activities	vv	_____
Annual vacation	ww	(_____)
Annual series of evangelistic meetings	xx	(_____)

Note: For these last two items place in the parentheses in column 1 approximate time per year.

A total of six schedules were sent to these 297 pastors, and the number who sent back one or more satisfactory returns was 110, the average church membership represented by the group being 465. The replies received were divided among the states as follows:

Arkansas	1	Michigan	1
Illinois	10	Missouri	26
Indiana	13	Nebraska	4
Iowa	17	Ohio	18
Kansas	8	Oklahoma	6
Kentucky	3	Pennsylvania	3

In addition to the 37 per cent who gave returns usable in full or in part, a number of others sent in data too incomplete to be used. With one such return came the following letter of explanation.

THE DIFFICULTY OF MAKING A TIME STUDY

Letter accompanying an unsatisfactory return.

"I am returning the questionnaire you sent me some days ago. It is not worth much, I assure you, for I cannot give answers hurriedly to such a mass of questions. My answers are the roughest guesses, and I doubt if the actual facts of my program would be anything like the figures I have set down. To tell the truth I really do not know what goes with all my time. All I know is that I am caught in a vast hurrying machine that keeps me rushing from one thing to another with little choice of my own. I know, too, that my sleep element is cut almost in two, and my study is curtailed beyond anything it

ought to be. But the church and the community demand and I seem to have no other recourse than to obey absolutely.

“Sorry I cannot take the time to figure this out more accurately. I really believe about the only way I could get correct answers to your questions would be to make someone follow me with a note book and pencil, and make a record of every transaction.”

On the other hand, another correspondent sent along his complete weekly schedule covering seven days from 6:30 A. M. to 10:30 P. M. each day, but this did not lend itself to present treatment. Letters expressing sympathetic interest and regret at being unable to help were sent in by many. Some could not help on account of illness, change of occupation, or being for a longer or shorter period without a charge.

One was “working day and night in a great revival service” and could not stop to give information. One letter was from a pastor, age 67, just passing through the “sickening, disheartening experience of the wreck of plans and the termination of an engagement to satisfy the demands of a noisy minority who want to look for a younger man.” Three gave illness or temporary physical disability as their reason. Such replies in all numbered fifteen.

Five others, not only declined to comply with the request for information, but went to the trouble of expressing their disapproval of the entire un-

dertaking. The following letter may be taken as an example of these:

DISAPPROVAL OF THE INVESTIGATION

Typical of five letters received

"I confess that I have neither the time, patience, nor information to fill out your survey blank. I do not understand just what phantom you are chasing nor the purport of it; but I would be willing to face God in judgment rather than to try to fill out your blanks. My life is an entirely too busy one to keep a record of minutes and the various minute activities. My rule is to 'do whatsoever I find to do with all my might.' So far as possible mornings are spent in the study, afternoons in pastoral work, and most evenings are given to meetings of one kind or another. I get so many requests for reports and statistics of one kind and another that it seems to me that the modern church is going statistic crazy. I could wish sometimes that we might leave all our statistics, reports, surveys, etc., to the bookkeeping of heaven and that the ministers and religious workers might set themselves to the task for which they were called. God never called a preacher to be a bookkeeper."

Although many considered the analysis of the normal activities of the pastorate as complete, three pointed out the omission of a place for private devotions, while four suggested possible overlapping in the item "Regular office hours" with other items such as Interviews, Church Correspondence, phone calls, and study; and also overlapping in the item "Soul-Winning interviews" with calls of various kinds.

Forty-two of the acceptable returns were accompanied by letters expressing interest and making explanations. Practically all of these desired to learn the outcome of the study. The attitude of this group may be indicated by the two letters which follow.

SYMPATHETIC INTEREST IN THE STUDY

Letters typical of forty-two received.

"The self-study papers are inclosed. The making of this report has been a valuable work to me. It has provoked thought along lines to which every man should give careful consideration.

"I began by trying to give the estimate of my time as actually given to the various activities suggested (Col. 1). I then did the same in giving the ideal division of time (Col. 2).

"The results: Professional duties	66	—	62
Self culture	46	—	50
Refreshment	56	—	56

"In viewing the division of time as thus divided I find myself less satisfied with the ideal but the actual conditions I believe to be stated very accurately."

* * * * *

"Let me say that the attempt to make the distribution of the time was somewhat of a shock, something like having cold water thrown into one's face. I think the shock was worth the effort to do the thing, for while I have been regular with my study habits yet I feel that the time has come for me to 'set thine house in order for

thou shalt die and not live.' Perhaps the word is literally true of the ministry."

We now come to consider the actual returns on the first schedule, "Actual time distribution" for a normal week. When the distributions were checked, it was found that 35 pastors had made distributions which totalled exactly 168 hours. To these were added 38 others whose total number of hours came within seven hours either way of 168, i. e., 161-175. This procedure seemed justifiable because the total range between 161 hours and 171 hours a week would represent an error of less than five minutes on each hour distributed. Twenty-five other returns were adjusted to a scale of 168 hours by a process of multiplying each item by the percentage which the found total hours distributed on each return represented of the desired total of 168. This gave a total of 98 available returns.

The sum of the time allotted to each item by all the judges (or pastors) was then divided by 98, the total number of pastors, the result showing the average time per week in hours given by 98 pastors to the total series of listed activities. When these 98 returns were divided into "random halves," and the average time distribution per item for each group of 49 pastors was obtained the series of 48 paired time distributions, considered in series gave a Pearson coefficient of correlation of $.98 \pm .007$.

Table I which follows shows the weekly time distribution of 98 pastors. The figures in the first column represent the average hours per week for 98 pastors; column 2 represents the number of pastors giving some time to the item in question; and column 3 represents the average actual time given, considering only the pastors giving some share of their time to the item in question. In presenting the figures on this and later tables, .75 or over is counted as 1., .26 to .74 as $\frac{1}{2}$ and .25 or less as 0.

It must be clearly understood in considering the data of Table I that the data underlying it represent on the part of the pastors who furnished them only rough estimates for the most part, and that rather than representing any regular systematic distribution of time on the part of any pastor, it represents an approximation only.

Assuming that every individual has distributed his whole time among all the activities in which he engages, a division of total time by total number of pastors is justifiable as showing an approximate time distribution for the whole group. This assumes that when items have received no time allotment at all this has really meant no time given by the pastor in question to the item in question.

But is this assumption justifiable? May it not be true that the omission of an amount of time after any item may mean simply that the pastor failed to take account of it, overlooked it, or something of that sort? In cases where the returns in-

dicate a careful distribution of time, for example, where the total time distributed equals exactly 168 hours, not only on this first schedule but on a later schedule which follows, it would seem reasonable to assume that omissions through carelessness had not occurred; but in cases where the total time distributed equals much less or much more than the 168 hours, thus indicating a certain lack of care in checking up the data, may not omissions indicate a failure to record all activities engaged in?

In order to help answer this question and to determine to what extent an average of the whole distribution on any item, divided by the total number of judges is reliable, the following data, Table II is submitted. It furnishes a comparison of the number of omissions made on each item of the first schedule by a group of 22 whose returns totaled exactly 168 hours in both the first and the second schedule, plus 3 whose returns came within .5 of 168 on both schedules, with another group of 25 whose returns came wide of the desired total of 168.

Column 1 presents the omissions per item for the best group; column 2, that for the poorest group, that is those presumably "poorest" in the whole group of one hundred returns. The correlation between the two series of omissions is .82, plus or minus .047. Such a correlation would seem to indicate in general that the omissions may be taken at their face meaning, i. e., that they represent

TABLE I
Actual Time Distribution

1. Average hours per week given by 98 pastors.
2. Actual number of pastors giving time to each item.
3. Actual average hours per week, considering only (2).

	1	2	3
a. General life activities	68.5	98	68.5
b. General sermon preparation	12.	98	12.
c. Study for S. S. teaching	1.5	83	2.
d. Funeral-Sermon preparation	1.	74	1.
e. Systematic Bible study	3.	81	4.
f. General study of theological problems	2.5	78	3.
g. Study of Administrative problems of church	3.	92	3.5
h. Study of social economic problems	2.5	85	3.
i. Literary production	.5	28	2.5
j. Miscellaneous reading and study	9.5	97	9.5
k. Organizing church activities	2.5	88	2.5
l. Raising money for local expenses	.5	27	1.5
m. Raising missionary budget	.5	45	1.
n. Letting contracts	0	7	1.
o. Overseeing work	0	15	1.5
p. Purchasing equipment	0	10	1.
q. Raising money on church indebtedness	0	15	1.5
r. Paying church bills	0	10	1.5
s. Church correspondence	2.	89	2.5
t. Phone calls	2.5	93	3.
u. Regular office hours	5.	46	10.5
v. Educational-vocational guidance interviews	1.	51	2.

ACTUAL TIME DISTRIBUTION

53

w.	Soul-winning interviews	2.5	82	3.
x.	Domestic-tangles interviews	.5	38	1.
y.	Religious-doubt interviews	.5	40	1.
z.	Economic-distress interviews	1.	49	2.
aa.	Regular pastoral calls	10.	93	10.5
bb.	Sick calls	3.	90	3.5
cc.	Condolence calls	.5	56	1.5
dd.	Calls upon strangers	2.	76	2.5
ee.	Calls to solicit for church debt	0.	7	
ff.	Attending regular Sunday services	3.	98	3.
gg.	Attending regularly midweek prayer meet	1.	86	1.
hh.	Attending official board (regular & called)	1.	88	1.
ii.	Attending women's missionary society	.5	59	1.5
jj.	Attending Ladies Aid or guild	.5	37	1.
kk.	Attending young peoples society	1.	86	1.
ll.	Attending Sunday school	1.5	92	1.5
mm.	Attending ministerial alliance	1.	74	1.
nn.	Attending various committees	1.5	81	2.
oo.	Conducting or helping conduct funerals	1.5	86	2.
pp.	Conducting or helping conduct weddings	.5	73	.5
qq.	Conducting or helping baptisms	.5	56	.5
rr.	Presiding special communions	0.	7	1.
ss.	Editing church bulletin	1.	40	2.
tt.	Support of various community enterprises	2.	83	2.5
uu.	Leisure and recreation	6.5	83	7.5
vv.	Miscellaneous extra-routine activities	5.	70	7.
ww.	Annual vacation (weeks per year)	(3.5)	81	(3.5)
xx.	Annual series, evangelistic meetings (weeks per year)	(3.5)	81	(3.5)

Total hours, 166

TABLE II
The Meaning of Omissions

1. Number of omissions per item for the "best" group, i.e., a group of pastors who distributed exactly 168 hours.
2. Number of omissions per item for the "poorest" group, i.e., a group of pastors who deviated most widely from 168 hours in their calculations.
3. The number of omissions in excess per item in the "poorer" group.
4. The number of omissions in excess in the "better" group.

	1.	2.	3.	4.
a. General life activities	0	0	0	0
b. General sermon preparation	0	0	0	0
c. Study for S. S. teaching	2	5	3	
d. Funeral-Sermon preparation	5	5		
e. Systematic Bible study	1	6	5	
f. General study of theological problems	5	6	1	1
g. Study of Administrative problems of church	3	2		
h. Study of social economic problems	0	4	4	4
i. Literary production	21	17		0
j. Miscellaneous reading and study	0	0	0	0
k. Organizing church activities	2	4	2	
l. Raising money for local expenses	19	17		2
m. Raising missionary budget	13	11		2
n. Letting contracts	24	22		2
o. Overseeing work	24	22	2	
p. Purchasing equipment	24	22		2
q. Raising money on church indebtedness	22	20		2
r. Paying church bills	23	13		10
s. Church correspondence	3	3	0	0
t. Phone calls	1	2	1	

MEANING OF OMISSIONS

u.	Regular office hours	15	13	2
v.	Educational-vocational guidance interviews	13	13	0
w.	Soul-winning interviews	5	4	1
x.	Domestic-tangles interviews	14	19	0
y.	Religious-doubt interviews	15	15	0
z.	Economic-distress interviews	12	14	2
aa.	Regular pastoral calls	0	2	2
bb.	Sick calls	1	3	2
cc.	Condolence calls	6	12	6
dd.	Calls upon strangers	4	6	2
ee.	Calls to solicit for church debt	25	24	1
ff.	Attending regular Sunday services	0	1	1
gg.	Attending regularly midweek prayer meet	3	5	3
hh.	Attending official board (regular & called)	1	4	3
ii.	Attending women's missionary society	13	7	0
jj.	Attending Ladies Aid or guild	18	18	0
kk.	Attending young peoples society	1	2	1
ll.	Attending Sunday school	0	2	2
mm.	Attending ministerial alliance	7	9	7
nn.	Attending various committees	3	10	1
oo.	Conducting or helping conduct funerals	2	3	3
pp.	Conducting or helping conduct weddings	8	7	1
qq.	Conducting or helping baptisms	10	13	3
rr.	Presiding special communions	22	25	3
ss.	Editing church bulletin	16	13	2
tt.	Support of various community enterprises	2	4	7
uu.	Leisure and recreation	0	7	8
vv.	Miscellaneous extra-routine activities	4	12	
				79
				41

This means that where omissions exceed with the poorer group, they do so by 79; where they are less, they are so by 41: i.e., there is a tendency for omissions to exceed in the poorer group by almost a 2 to 1 ratio.

items upon which the pastor actually spends no time.

Another check than that of correlation is offered in columns 3 and 4 where the number of omissions per item as between the two groups is presented. Column 3 gives the number which are in excess in the poorer group, Column 4, the number less. This shows that there are almost twice as many omissions on the returns among the poorer group than among the better group. This tends to cast doubt upon the use of omissions at their face meaning. It is for this reason that in Table I, Column 3, is presented the average time distribution based upon the average giving any time whatever to the items in question. This table is presented on page 52.

With regard to the group of pastors from whom the data for this study have been gathered, it has been said that they represent churches with memberships over 300 and less than 700. This has been the basis of selection for the group. The variation in the respective memberships has been too slight to make any comparison between groups within this range desirable on a basis of size of membership. However, with regard to the nature of the locality represented, there is wide difference. The size of the community ranges from the smallest town to cities of the size of St. Louis. A comparison therefore of the distribution of a pastor's time as between the rural and the urban church seems significant.

This comparison is presented on Table III. For this purpose the 14th census reports for 1920 were used to determine the size of communities and the twenty-five smallest and the twenty-five largest towns represented by the returns were considered. The average size of the group of smallest places was 1,452 population, that of the largest, 191,700. The average time distribution per item for the twenty-five pastors from the smallest places is set forth in column 1; that for the pastors from the largest places, in column 2. The correlation between column 1 and 2 is found to be .98, with P. E. of plus or minus .005.

This result indicates, aside from certain individual differences, that the time of a pastor of a church of a given size is approximately little influenced by the size of the community. A factor, however, which no doubt plays a part toward modifying any such sweeping generalization is that the time distributions made by these pastors for this study are approximations only and that they are made up in part at least upon the basis of a pastor's whole past experience, as well as upon the basis of the actual life he may be living at the moment. Perhaps a pastor who has for years served in rural fields may at the time this particular return was made be serving a city church; while perhaps a man who has served during many years a large-town church may at the moment find himself in a small community,

TABLE III

Time Distribution between Rural and Urban Pastorate

1. Average hours per week given by 25 pastors of churches in small communities, averaging a population of 1,452.
2. Average hours per week given by 25 pastors of churches in large cities, averaging a population of 191,700.

	1.	2.
a. General life activities	72.0	66.0
b. General sermon preparation	11.	13.
c. Study for S. S. teaching	1.5	2.
d. Funeral Sermon preparation	1.	.5
e. Systematic Bible study	4.5	2.5
f. General study of theological problems	3.	2.5
g. Study of Administrative problems of church	1.5	3.5
h. Study of social economic problems	.5	1.5
i. Literary production	10.	.5
j. Miscellaneous reading and study	2.5	9.5
k. Organizing church activities	0.	3.
l. Raising money for local expenses	.5	0.
m. Raising missionary budget	0.	0.
n. Letting contracts	0.	0.
o. Overseeing work	0.	0.
p. Purchasing equipment	0.	0.
q. Raising money on church indebtedness	0.	0.
r. Paying church bills	0.	0.
s. Church correspondence	2.5	3.

t.	Phone calls	3.	2.5
u.	Regular office hours	3.	4.5
v.	Educational-vocational guidance interviews	.5	.5
w.	Soul-winning interviews	3.	2.5
x.	Domestic-tangles interviews	0.	0.
y.	Religious-doubt interviews	.5	0.
z.	Economic-distress interviews	.5	1.
aa.	Regular pastoral calls	10.5	10.5
bb.	Sick calls	3.	3.5
cc.	Condolence calls	1.	1.
dd.	Calls upon strangers	1.5	3.
ee.	Calls to solicit for church debt	0.	0.
ff.	Attending regular Sunday services	3.5	3.
gg.	Attending regularly midweek prayer meet	1.	1.5
hh.	Attending official board (regular & called)	1.	1.
ii.	Attending women's missionary society	0.	0.
jj.	Attending Ladies Aid or guild	0.	0.
kk.	Attending young peoples society	1.	1.
ll.	Attending Sunday school	1.	1.5
mm.	Attending ministerial alliance	1.5	1.
nn.	Attending various committees	1.5	1.5
oo.	Conducting or helping conduct funerals	1.5	1.5
pp.	Conducting or helping conduct weddings	0.	.5
qq.	Conducting or helping baptisms	0.	0.
rr.	Presiding special communions	0.	0.
ss.	Editing church bulletin	1.	.5
tt.	Support of various community enterprises	2.5	2.
uu.	Leisure and recreation	5.	7.
vv.	Miscellaneous extra-routine activities	4.	6.

2. *Ideal Time Distribution*

We turn now to the schedule on ideal time distribution. The same list of items was used with the following instructions:

“Proceed as with Schedule 1 except that here you make an imaginary time distribution of the 168 hours of a normal week, not as you actually live it, but as you would like to live it under ideal circumstances. Allow only your wishes and ideals to guide you.”

The availability of the data was as follows: 22 returns distributed exactly 168 hours, 36 were within the range 161 to 175, and 27 were corrected by the process already described. Thus a total of 85 returns was used. The Pearson coefficient of correlation between the random halves of average time allotments for the series of fifty items was found to be .93, $\pm .002$.

Table IV shows the average time distribution of the 85 pastors together with the number giving time to each item (column 2). Column 3 of the table shows the actual time distribution, brought forward from Table I. The correlation between column 1 and column 3, the actual vs. the ideal, was found to be .99 $\pm .002$.

The reason for this high correlation is not hard to find. In the first place, although one may often have a feeling that what he is actually doing is not his ideal, when he actually comes to imagine what he would do his idea is largely determined by what

he does do. In the second place, ministers, to a greater extent probably than other workers, are really free to determine at least in matters of ordinary daily distribution of time their own schedules. Thus what they do at the present time is approximately in accord with their ideal. An additional factor which probably operated in this study was the fact that interest and effort had already begun to lag when this part of the report was reached. Judging from the reactions of the pastors as recorded in some of their letters, they may not have found themselves in a mood for idealism! Furthermore, it is to be borne in mind that in the present case as in every case of correlation so far in the study, the correlation has been between series of items, and an amalgamation of this sort gives a much higher correlation than a correlation item per item. This will be seen in the next section.

The data which are at hand on ideal and actual time allotment furnish our first opportunity for making correlations item per item rather than correlations between amalgamated series of items. It is not only important to know how the total time distribution of a large group of pastors upon a total list of activities as actually lived compares with the ideal allotment of the same group on the same total schedule of activities, but it is still more significant, as well as a more reliable measure of

TABLE IV

Ideal Time Distribution

1. Average hrs. per wk., 85 pastors.
2. Actual No. giving time per item.
3. Average hrs. per wk., 98 pastors.
4. Actual allotments per item.

	Ideal		Actual	
	1.	2.	3.	4.
a. General life activities	66.	85	68.5	98
b. General sermon preparation	14.5	85	12.	98
c. Study for S. S. teaching	2.	70	1.5	83
d. Funeral Sermon preparation	6.5	50	1.	74
e. Systematic Bible study	3.	82	3.	81
f. General study of theological problems	2.5	68	2.5	78
g. Study of Administrative problems of church	3.	74	3.	92
h. Study of social economic problems	3.	53	2.5	85
i. Literary production	8.5	84	.5	28
j. Miscellaneous reading and study	2.	70	2.5	97
k. Organizing church activities	6.	9	.5	88
l. Raising money for local expenses	.5	26	.5	27
m. Raising missionary budget	0.	7	0.	45
n. Letting contracts	0.	7	0.	7
o. Overseeing work	0.	7	0.	15
p. Purchasing equipment	0.	8	0.	10
q. Raising money on church indebtedness	0.	3	0.	15
r. Paying church bills	1.5	62	0.	10
s. Church correspondence.....	1.5	58	2.	89
t. Phone calls	1.5	58	2.5	93

u.	Regular office hours	5.5	53	5.	46
v.	Educational-vocational guidance interviews	1.5	56	1.	51
w.	Soul-winning interviews	4.5	72	2.5	82
x.	Domestic-fangles interviews	0.	17	.5	38
y.	Religious-doubt interviews	.5	35	.5	40
z.	Economic-distress interviews	.5	31	1.	49
aa.	Regular pastoral calls	9.5	75	10.	93
bb.	Sick calls	3.	71	3.	90
cc.	Condolence calls	1.	48	.5	56
dd.	Calls upon strangers	2.5	67	2.	76
ee.	Calls to solicit for church debt	0.	2	0.	7
ff.	Attending regular Sunday services	3.	78	3.	98
gg.	Attending regularly midweek prayer meet	1.	75	1.	86
hh.	Attending official board (regular & called)	.5	67	1.	88
ii.	Attending women's missionary society	.5	42	.5	59
jj.	Attending Ladies Aid or guild	0.	24	.5	37
kk.	Attending young peoples society	1.	70	1.	86
ll.	Attending Sunday school	1.	74	1.5	92
mm.	Attending ministerial alliance	.5	58	1.	74
nn.	Attending various committees	1.	59	1.5	81
oo.	Conducting or helping conduct funerals	1.	45	1.5	86
pp.	Conducting or helping conduct weddings	.5	48	.5	73
qq.	Conducting or helping baptisms	.5	43	.5	56
rr.	Presiding special communions	0.	9	0.	7
ss.	Editing church bulletin	1.	38	1.	40
tt.	Support of various community enterprises	2.	62	2.	83
uu.	Leisure and recreation	7.	72	6.5	83
vv.	Miscellaneous extra-routine activities	2.5	45	5.	70
ww.	Annual vacation (weeks per year)	(4)	66	(3.5)	81
xx.	Annual series, evangelistic meetings (weeks per year)...	(4)	58	(3.5)	81

Total hours 168.

correlation, to take a single item and to compare the time each pastor *does* give and *would* give to it. In finding the Pearson coefficient of correlation by the product-moment method for the five following items only those pastors could be used who registered some amount of time in both columns. The number of paired time allotments ranged from 72 on item h to 85 on item b.

ACTUAL VS. IDEAL TIME DISTRIBUTION

Separate items

b. General Sermon Preparation	r	.881	±.022
h. Study of Social-Econ. Problems	r	.885	.026
u. Regular office hours	r	.638	.074
aa. Pastoral Calls	r	.442	.10
uu. Leisure and Recreation	r	.666	.055

The above items were selected from among the 50 items of the complete schedule to get a sampling of what the actual correlation item per item might be. It is not carried out for the entire series however because the correlation of itself does not tell us the significant thing which we wish to know in comparing the actual with the ideal. What we wish to know is whether pastors would give more time, less time, or the same time to the different functions of their work. The following table is an attempt to answer this question for the more significant items:

COMPARISON OF ACTUAL WITH IDEAL TIME
DISTRIBUTION

Activity	Number Pastors Replying	Would give at least one hour per week:		
		More	Less	Same
b. General Sermon Preparation	85	.62	.10	.28
e. Systematic Bible Study	68	.75	.05	.20
g. Study Admin. Problems	67	.33	.24	.43
h. Study Social-Econ. Problems	72	.45	.10	.45
j. Misc. Study and Reading	80	.36	.23	.41
k. Organizing Church Activities	67	.23	.24	.53
u. Regular Office Hours	32	.23	.34	.43
s. Church Correspondence	61	.19	.26	.55
aa. Regular Pastoral Calls	75	.38	.34	.28
nn. Attendance upon Committees	55	.10	.29	.61
tt. Support of Community work	58	.27	.25	.48
uu. Leisure and Recreation	66	.32	.22	.46
ww. Annual Vacation	60	.51	.33	.16
xx. Annual Evangelistic Meetings	56	.26	.10	.64

A study of the foregoing table reveals three groups of items: those to which the pastors (.50 or more of them) would give more time; those to which they would give less time; and a certain group where the tendency is not clearly in any one direction.

According to our data three out of four pastors would like under ideal circumstances to increase the time spent in systematic Bible study. Six out of ten would give more time to sermon preparation as well; while a fraction more than half would increase the length of their annual vacation.

On the other hand four activities are clearly indicated which a majority of the pastors would continue as at present even under ideal circumstances. Those who would give the same time as at present to the annual series of evangelistic meetings represent .64. Those who would give the same time

as at present to attending committee meetings and conferences of various kinds equal .61, while .53 would continue as at present in meeting the demands for time to be given to the organization of church activities, a kindred activity. It is rather surprising that .55 would continue to give the same time to church correspondence, an occupation which might well be thought irksome.

We come now to the activities where a majority fail to agree. Most significant of these is the time given to the study of social and economic problems. Almost half would increase the time so spent; while an equal percentage would continue as at present. The pastors are divided into three substantial groups as to the time allotment for the study of administrative problems, with the most of them indicating the same time as at present. The same may be said with regard to miscellaneous study and reading. In the matter of regular pastoral calls, while many pastors are found in each of the three groups, most would increase the time given to them. It is noteworthy that in the matter of leisure and recreation most pastors are found in the group which would take the same time as at present.

In conclusion it may be suggested that aside from the outstanding fact that pastors seem to feel the need of systematic Bible study which is evidently at present crowded out of their lives, the above table is of most interest in indicating, as have the former data already presented, to what a large ex-

tent the ideal time distribution as reported by our group of pastors approximates the actual time distribution.

3. *Relative Importance of Activities*

The third schedule called for a judgment from pastors upon the relative importance of the items making up their various activities. The instructions which accompanied this schedule were as follows:

“The column at the left calls, not for a time distribution, but for your judgment of the relative importance of the various elements of the pastor’s work. Since there is no necessary direct connection between time consumed and importance, disregard as far as possible Schedules I and II. If a pastor were unable to carry on all his normal activities which ones should he hold to longest? Record your answer to this question by scoring all the items (whether you personally at present engage in them or not), using a scale from 20 to 1, marking 20 any item you consider most important, marking 1 any you consider least important and giving some score between 20 and 1 to every item in the list. Although the same score may be given to more than one item, avoid doing so as far as possible.”

Judgments were submitted upon the items of this schedule by 99 pastors. The returns were divided into random halves. Pearson’s coefficient of correlation by the product moment method for the two series of items, arranged according to their average rank was found to be $.91 \pm .002$.

TABLE V
Relative Importance of Activities

	1.	2.	3.
b. General sermon preparation	99	19	12.
ff. Attending regular Sunday services	86	19	3.
a. General life activities	79	18	68.5
w. Soul-Winning interviews	95	17	2.5
e. Systematic Bible study	98	17	3.
gg. Attending regular midweek prayer service	84	16	1.5
qq. Conducting or helping conduct baptisms	78	16	1.5
ll. Attending Sunday school	88	16	(3.5)*
xx. Annual series of evangelistic meetings	74	16	3.
bb. Sick calls	96	16	1.
hh. Attending official board	87	15	1.5
oo. Attending or helping conduct funerals	83	15	10.
aa. Regular pastoral calls	93	15	2.
dd. Calls upon strangers	92	14	1.
kk. Attending young peoples society	85	13	5
cc. Condolence calls	84	13	(3.5)*
ww. Annual vacation	79	12	3.
g. Study of administrative problems of church	92	12	5
pp. Conducting or helping conduct weddings	78	12	6.5
uu. Leisure and recreation	84	12	2.5
h. Study of social and economic problems	91	12	1.5
c. Study for S. S. teaching	85	11	2.
tt. Support of various community enterprises	87	11	9.5
j. Miscellaneous study and reading	97	11	

k.	Organizing church activities	93	11	2.5
nn.	Attendance upon various committees	80	10	1.5
d.	Funeral sermon preparation	85	10	1.
v.	Educational-vocational guild. Interviews	84	10	1.
f.	General study of theological problems	90	10	2.5
ii.	Attending women's missionary society	81	9	.5
y.	Religious doubt interviews	83	9	.5
z.	Economic-distress interviews	78	9	1.
u.	Regular office hours	89	9	.5
t.	Phone calls	88	9	2.5
mm.	Attendance upon ministerial alliance	81	8	1.
m.	Raising missionary budget	84	8	.5
ss.	Editing church bulletin	76	8	1.
i.	Literary production	86	8	.5
rr.	Presiding at special communions	61	8	0.
s.	Church correspondence	88	7	2.
l.	Raising money for local expenses	81	7	.5
q.	Raising money on church indebtedness	74	6	0.
x.	Domestic tangles interviews	81	5	.5
jj.	Attending ladies aid or guild	75	5	.5
n.	Letting contracts	72	4	0.
r.	Paying church bills	73	4	0.
ee.	Calls to solicit for church debt	70	3	0.
p.	Purchasing equipment	73	3	0.
p.	Overseeing work	72	3	0.

Column 1 Number of judgments.

Column 2 Average grade.

Column 3 Actual time given.

*Weeks per year.

Table V shows in column 1 the number of judgments on each item; column 2, the average ranking. Column 3, for comparison shows the average time distribution. The correlation between the ranking in importance and the time distribution was only .10, indicating that the judges were not unduly influenced by their previous time allotments.

4. *Satisfactions of the Pastorate*

The next schedule which was sent to the pastors was a list of satisfactions, suggested in part from the results obtained in the preceding schedules, gathered in part from personal interviews with pastors, recalled in part from the writer's previous experience already referred to in connection with a study of religious vocations, and finally influenced by the experience of the writer as pastor.

On Table IV is given a list as finally accepted after the return of a preliminary list sent out to a small group for grading and additions. Items e and n, however, were added to encourage and make easier a distribution of rankings. The Pearson coefficient of correlation, although lower for this than for any other schedule, gave a self-correlation of .86, $\pm .005$.

The table shows the average judgments, the items being ranked in order of importance. The number of judgments, not indicated on the table,

ranged from 96 to 108, only three items receiving less than 100 scores.

TABLE VI

Satisfactions of the Pastorate	Average rank
d. Touching life at the center; purifying its sources	16.69
b. Seeing church and community grow under one's lead	16.24
t. Joy of partnership with Christ and of leading men to Him	16.05
j. Continual demand upon one to be his best.....	15.87
p. The joyful confidence of the life fully dedicated to God's work	15.50
f. Unusual consciousness of the love of God.....	15.32
o. Feeding men spiritually and finding many eager to partake	14.99
l. Being linked with an undying institution, the church	14.47
g. Privilege of companionship with best literature, best men, and highest ideals	13.68
a. Forming of lasting friendships of rare inspiration	13.62
k. Building strong social and ethical personalities..	12.94
r. The responsiveness of men to effective leadership	12.08
q. The acquirement of a position of community leadership	10.57
h. A vocation presenting great variety in its work..	10.35
c. Receiving an assured competency	9.58
i. Being the recipient of unbounded gratitude.....	9.03
s. The high esteem in which the pastor is held....	7.94
m. An assured social position	6.72
e. The opportunity for a month's vacation	6.75
n. An opportunity for frequent change of residence	2.88

5. *Difficulties of the Pastorate*

In connection with the schedule on satisfactions and sent on the same form with it was an additional schedule on "difficulties," which was preceded with the same general instructions; these, being the same as those sent with the schedule on satisfactions not presented before, were as follows:

"Please examine the following list of difficulties which presumably accompany the work of the pastor. Please give your estimate of the relative importance of these items by grading each one on a scale from 20 to 1, letting

20 be the grade for the most important, 1 for the least important, and distributing grades, 19, 18, 17, 16, etc., among all the others; although the same grade may be given to more than one item, please avoid doing so as far as possible."

When the items on this schedule were arranged in the order of relative importance as determined by the average scores of half the pastors and were compared with the order of importance as determined by the average rankings of the other half, the Pearson coefficient of correlation was found to be .94, $\pm .026$. The number of judges, not shown on the table, ranges from 96 to 105, only five items receiving less than 100 rankings.

TABLE VII

Difficulties of the Pastorate	Average rank
b. Lack of response of many in substance and in service	16.11
j. Lack of effective lay leadership in the church....	15.35
s. Lack of missionary vision and support	14.13
n. Sense of defeat in view of bigness of one's task..	12.64
o. Lack of proper equipment in the church	12.58
i. Competition from modern complex life	12.26
r. Opposition from reactionaries within the church..	10.96
l. Danger from professionalism	10.90
d. Insufficient salary	10.60
k. Duplicating work of other churches	9.24
f. Adapting oneself to both masses and classes....	8.93
c. Depressing burden of bearing others' sorrows...	8.37
t. Being called upon to make speeches upon all occasions	8.03
g. Frittering away of time within endless demands and unsystematic life	7.96
a. The opposition of organized evil	7.84
q. Suspicion and jealousy on the part of other churches	7.79
h. Intellectual readjustment to new scientific views	7.34
p. Restriction of one's freedom of conduct	6.14
e. Being too frequently the victim of gossip	5.79
m. Following a calling frequently held up to ridicule	4.80

6. *Qualities Deemed Desirable for Success in the Pastorate*

The last schedule which the pastors were asked to consider was a list of qualities deemed by the writer, in the light of the former returns and of his interviews with pastors, and of his own experience, to be of importance for success in the ministry. The self-correlation for the series ranked in order of importance was found to be .91, $\pm .037$.

The instructions were similar to those already presented, which accompanied the schedule on satisfactions and on difficulties. Table VIII presents the results obtained from this schedule, the items being ranked in order of importance, the number of judgments varying from 91 to 106.

TABLE VIII

Qualities Deemed Desirable for Success in the Pastorate		Average rank
s. Unimpeachable moral character		19.10
b. Strong religious sense (Realization of the unseen)		17.45
a. Intellectual industriousness		16.60
m. Good voice		16.25
g. Consciousness of a mission or call		15.90
l. Sound health		15.85
t. Conscientiousness		15.85
f. Genuine liking for people (sociability)		14.85
e. Patience		14.40
h. Tactfulness		14.30
d. Executive ability		13.90
p. Steadiness of judgment		13.45
q. Attractive personality		12.10
n. Outstanding mental endowment		12.10
k. Ability to remember names and faces		11.70
j. Resoluteness		10.85
r. Positiveness of manner		10.35
o. Ability to conceal one's real feelings		9.40
c. Good posture		8.95
i. Having a deformity which excites pity		2.75

Items o and i were inserted to make a distribution of scores easier.

B. DATA ON THE PASTORATE FROM THE LAYMAN'S POINT OF VIEW

Any general criticism of the material so far presented will be deferred until the material obtained from laymen has been presented since both classes of data come within the same general method.

In the final letter sent to pastors, a request was made for the names of reliable laymen, preferably members of church boards. The request is here repeated from that letter:

“An additional and very important feature of the investigation is a survey of the pastorate from the layman's point of view. The significance of such data will no doubt at once appeal to you, and it is in regard to this feature that we are most dependent upon your co-operation. Hence will you please send by return mail on the enclosed self-addressed card the names and addresses of three reasonably experienced ‘average members’ of your church board, to whom certain sections of this schedule may be sent?”

In reply to this request, 223 names were sent in, ranging from one to three from each church. Some of the pastors who themselves sent in self-study blanks failed to give this desired information, while only one pastor who himself failed to send in material sent the list of names. Of this 223, seven were women. The number of women was too small to warrant any separate treatment of data. To these laymen the following preliminary letter was sent:

142 W. 81st Street,
New York, N. Y.

Dear Sir and Brother:

You will receive soon an important request for information and suggestions concerning the work and problems of the pastorate among the Disciples of Christ.

Your pastor has suggested you as a layman whom we may ask to co-operate in a serious study which we are attempting for purposes of aiding the wise recruiting of young people for the ministry.

We hope you will consider this investigation, which has been approved for the doctor's dissertation by the Committee on Higher Degrees of Columbia University, important enough to warrant your careful consideration of the blank which follows.

Cordially yours,

(Rev.) Frank Lowe, Jr.

March 1, 1922.

In all two schedules were eventually sent to this group, from whom 105 usable replies were received, or 47% of the total to whom requests had been sent. Answers came promptly and were in general neatly and accurately made up. An indication of the thoughtful attitude with which the request for help was received by this group may be indicated by the following letters, typical of many letters which accompanied the returns:

"I am making no claim in submitting this scoring that I would even approximate the same result if trying again, neither am I scoring your activities list according to my notion of the intrinsic value of the work, but rather in accord with my idea of a suitable division of labor be-

tween pastor and laymen in a congregation of ordinary membership and ability.

“For example I regard church finance as one of the most important of church activities, but one which should in most cases be handled largely or wholly by laymen. With wishes, etc.”

“It is more or less difficult to determine the most important of some of the activities mentioned. For instance, ‘Preaching Sermons,’ ‘Doing Personal Soul-winning,’ ‘Making Regular Pastoral Calls,’ stand so high, and so near together, I wonder if each should not be marked 20.

“It would seem to me that items, d, e, g, z, and bb, should have a relatively low rating as work of that sort can be done as well by laymen, thus allowing the pastor more time for work of greater importance.”

“On the first list (activities) I went down the line marking the most important 20 instead of following directions and picking out one or two to mark 20 and marking the others with lesser figures. However, on the next list (desirable qualities) I glanced over it and marked from 20 down as I felt about the relative importance of the subjects. I was a little disappointed not to find something that would allow an expression on the length of sermons, so I am taking advantage of your invitation to add to the list. I believe in short sermons and prayers, i. e., made up of fewer words. A minister should acquire the ability to say much with few words. When a pastor consumes fifty minutes time to say a thirty minute sermon he is detracting from many other fine attributes which are contained in your list.”

"I have tried to grade the activities and desirable qualities of a pastor as I look at it. But there is one quality not listed that I would like to list with the others. That is the **staying quality**, and I would grade it at 20. I have had a good bit of experience hunting up and hiring preachers and I have prayed that our congregation might locate a pastor that would stay ten years at least. We have a fine man at present and all the members love him but the evangelistic bee has got in his bonnet and he has resigned to take up that work. And we will have to hunt another man. So when you count the votes on good qualities count my vote on THE STAYER."

The schedule and the letter which accompanied it are shown on the following pages. This is the first form which the laymen were asked to consider. Pearson's coefficient of correlation for the random halves, average of judgments, was .94, plus or minus .023. The number of judgments varied on the various items from 105 to 89, 16 receiving more than 100 judgments each.

February 25, 1922.

My dear Sir:

Enclosed herewith is the blank for the study of the pastorate among the Disciples of Christ. You will recall that it is through the courtesy of your pastor that I am asking your co-operation in this study.

On the basis of your own experience, observation, and conviction, your judgment is sought as to the relative importance of the various functions of the pastor's work; also, as to the personal characteristics which are important for success in the pastorate.

Although you may at first feel diffident about thus passing judgment, please do not hesitate to record your own opinions. It is the layman's point of view we are after. Please give the enclosure one careful, thoughtful reading and then proceed to fill in as per instructions. It is your first clear opinion and not the result of prolonged study which is sought.

EXAMPLE

The following illustration may help you. First read the instructions on the next page. Next consider the following example. We will assume that the four items listed below are to be graded in relative importance. The procedure is as follows. First run your eyes down the list until you find the item which you consider relatively most important of the whole group. Let us assume that "Leading church prayer meeting" will seem to you the most important of this group, and let us give it a grade of, say, "19," as has been done below.

Next we seek an item which we consider relatively least important. We will assume that you consider "sweeping the church" such an item, and we give it a grade of "1." Now we proceed to fill in all the blanks with grades, ranking each item by measuring its relative importance in comparison with the items already scored. For example, we will assume that "giving Chatauqua lectures" has in your judgment a relative value of "11," and we grade it accordingly; and that "writing religious novels" has a value of "7" and grade accordingly.

f.	7	Writing religious novels
g.	19	Leading prayer meeting
h.	1	Sweeping the church
i.	11	Giving Chatauqua lectures

The above is merely a sample. Do not allow the grading

here to influence your actual grading of the real list. Be sure to use all the numbers between 20 and 1, or as many as you can. Use the same method in filling in the blank on desirable qualities.

Immediate action is very desirable. Please return the filled-in form not later than Saturday night, March 4th.

Cordially yours,

THE PASTORATE FROM THE LAYMAN'S POINT OF VIEW

Instructions

In the column at the left of the following list of pastoral activities please place your judgment of the relative importance of these various elements of the pastor's work.

The question is, if a pastor were unable to carry on all his normal activities which ones should he dispense with first, and which should he hold to longest? Record your answer to this question by scoring all the items, using a scale from 20 to 1, marking 20 any item you consider most important, marking 1 any you consider least important, and giving some score between 20 and 1, i. e., 19, 18, 17, etc., to every item in the list. Although the same score may be given to more than one item, avoid doing so as far as possible.

Fill in all blanks, making your replies independently of suggestions from others.

The following schedule was made up independ-

List of Activities	
Score	
a.	Teaching a Sunday school class
b.	Producing literary work (books, published sermons, articles)
c.	Preaching sermons
d.	Administering church business (raising money for local expenses, paying bills, letting contracts, etc.)
e.	Raising missionary budget
f.	Keeping abreast of the times (by studying social-economic problems)
g.	Keeping regular office hours
h.	Organizing church activities (societies, clubs, etc.)
i.	Counselling people concerning personal problems (domestic, economic-distress, educational, vocational, etc.)
j.	Giving personal help in cases of religious doubt
m.	Doing personal soul winning
k.	Making regular pastoral calls
l.	Making special calls (sick, condolence, upon strangers, etc.)

n.	Participating in extra-church activities (furthering various community enterprises, etc.)
o.	Attending regularly the Sunday school
p.	Attending regularly the young people's society
q.	Attending regularly the Ladies' Aid Society
r.	Attending regularly the Women's Missionary Society
s.	Attending regularly the Mid-week prayer meeting.
t.	Attending regularly the Ministerial Alliance
u.	Attending regularly the official board meeting
v.	Conducting weddings
w.	Conducting funerals
x.	Conducting baptisms
y.	Conducting an annual series of evangelistic meeting
z.	Editing a church bulletin
aa.	Taking an annual vacation
bb.	Leading congregational singing

ently for the laymen but with frequent reference to the schedule on activities used for the pastors. A direct comparison throughout is therefore not possible and is not necessary. However, in addition to the use of each schedule separately, it is possible to show together ratings made by pastors and laymen on an almost similar list of activities.

This comparison is shown on the next table (Table IX). The items shown are those of the schedule for laymen and they are ranked according to the judgment of importance as given by the laymen. Column 1 shows the average grades given by laymen. Column 2 presents the corresponding grading given by pastors. Where one letter appears to the right of column 2 this refers to an item in the schedule for pastors which is identical, or approximately so. In some cases it is necessary to compare with a single item on the laymen's schedule, a group of several items on the pastor's list. Where more than one key letter appears to the right of column 2 these refer to such items. In such cases, the figure in column 2 represents the average of the grades given by the pastors to the several items in question, items which approximate an equivalent to the item with which this figure is compared in the schedule for laymen.

The correlation between the two series of rankings is .75, plus or minus .083. This fair degree of similarity between the two groups is about what

TABLE IX
Laymen's Judgments of Importance of Activities.

	1.	2	
c. Preaching sermons	19	19	(b)
k. Doing personal soul-winning	17	17	(w)
j. Giving personal help in cases of religious doubt	16	9	(v)
o. Attending regularly the Sunday school	15	16	(ll)
s. Attending regularly the midweek prayer meeting	15	16	(gg)
x. Conducting baptisms	15	16	(qq)
m. Making special calls (sick, condolence, etc.)	15	14	(bb-cc-dd)
f. Keeping abreast of the times (study, etc.)	13	12	(h)
u. Attending regularly the official board meetings	13	15	(hh)
y. Annual series of evangelistic meetings	12	16	(xx)
w. Conducting funerals	12	15	(oo)
i. Making regular pastoral calls	12	15	(aa)
p. Attending regularly the young people's society	11	14	(kk)
a. Teaching regularly a Sunday school class	11	11	(c)
i. Counselling people concerning personal problems	10	8	(v-x-z)
n. Participating in extra-church activities	10	11	(tt)
h. Organizing church activities	10	11	(k)
aa. Taking an annual vacation	10	12	(ww)
t. Attending regularly the ministerial alliance	10	8	(mm)
e. Raising missionary budget	10	8	(m)
v. Conducting weddings	9	12	(pp)
g. Keeping regular office hours	7	9	(u)
r. Attending regularly the women's missionary society	6	9	(il)
d. Administering church business	6	4	(l, r, n, o, p)
z. Editing a church bulletin	5	8	(ss)
q. Attending the ladies' aid society	5	5	(ji)
b. Producing literary work	5	8	(i)
bb. Leading congregational singing	4	—	

1. Laymen's judgment of importance.

2. Pastors' judgment of importance.

The letters at the right of column 2, refer to items of a comparable nature found on schedule 1 for pastors. See pages 52 and 53.

Pearson coefficient of correlation between the two series is .75, $\pm$.083.

one would expect, for there is a mutual give and take between the pulpit and the pew. Each educates the other. More significant distinctions will be treated later.

The final schedule to be presented in the present study was the one already submitted to the pastors on desirable qualities. This was also sent to the laymen. The judgments received ranged in number on the different items from 90 to 104, and were from the same group who filled out the form on activities. The self-correlation on these data was .98, plus or minus .008.

This material is presented on Table X, with the

TABLE X
Laymen's Judgments on Desirable Qualities

	1.	2.
s. Unimpeachable moral character	19	19
b. Strong religious sense (realization of un- seen)	17	17
t. Conscientiousness	16	16
a. Intellectual industriousness	15	17
h. Tactfulness	14	14
g. Consciousness of a mission (or call)	14	16
f. Genuine liking for people (sociability)....	14	15
d. Executive ability (being a good organizer)..	14	14
e. Patience	13	14
m. Good voice	13	16
p. Steadiness of judgment	13	13
l. Sound health	12	16
n. Outstanding mental endowment	12	12
k. Ability to remember names and faces	11	12
q. Attractive personality	11	12
j. Resoluteness	10	11
r. Positiveness of manner	10	10
c. Good posture	9	9
o. Ability to conceal one's real feelings	8	9*
i. Having a physical deformity which incites pity	2	3*

*As already explained these items were introduced to facilitate a wider distribution of rankings.

Column 1, laymen's judgments.

Column 2, pastors' judgments.

Pearson coefficient of correlation between the two series is .95, $\pm$.022.

items arranged in order of importance as indicated by the judgments of laymen. The average rankings by the laymen are given in column 1. For comparison the rankings by the pastors are presented in column 2. The correlation between the two series of judgments was found to be .95 plus or minus .022.

V. CRITIQUE

Since the object of the present study is to gain a picture of the actual pastorate, we are interested in statistics only in so far as they help paint that picture. That the data obtained have been sufficient for this purpose will, we believe, prove evident in the chapter on "Findings." The nature of the material gathered and the method of recording it has made it possible to register results in a definite concrete way. At least the treatment of the data has been fairly accurate and objective.

The question arises however as to what extent the data are accurate, objective, and reliable. Granted that they provide the specifications for a clear enough picture of the pastorate, what assurance have we of its credibility? To what extent may we assume that the returns from the judges are not mere guess work or chance? As the writer views it, the material presented represents three sources: first, the preliminary gathering of tentative information about the pastorate from personal

interviews with experienced ministers; second, the gathering from a homogeneous group of 100* pastors of concrete information of fact concerning their actual distribution of time on a list of minutely analyzed activities; third, the obtaining from 100* pastors and 100* representative laymen, on such a form as to be readily tabulated and used, of judgments concerning the relative importance of several series of items represented by certain activities, by certain simply phrased statements of satisfactions and difficulties, and of certain concepts used to characterize well-known physical, mental, and moral traits.

Concerning the method of personal interview defense is hardly necessary. It is a well established procedure in the field of vocational guidance. It is at least semi-objective.

The method of reporting a time study is also reasonably reliable, especially with a correlation such as that found of .96. The problem was to get pastors to attempt the thing. The response was really better than was anticipated. So long as the schedules on actual time are considered as approximations only they appear to the writer to be usable. They provide the most objective material with which the study deals.

*Approximately.

This brings us to the judgments pure and simple. These at best in spite of the use of objective statistical procedure must remain highly subjective in nature. This fact must be taken fully into account. Objectivity is not large in any data which are based fundamentally upon personal judgment, because the personal equation cannot be wholly eliminated from the personal judgment.

Although the items of the various judgment-schedules have been ranked in importance according to the judgments, yet many of these rankings are so close together that discrimination becomes a matter of too fine distinction. The writer attaches no undue importance to the minute ranking in itself. On the other hand many cases will be found where clearly defined distinctions in estimated merit do exist. These will play a part in the summary; but aside from these decided differences in ranking, the writer does not attach great importance. The point is that all the items in all the schedules, with certain exceptions, always carefully noted, are important, and their ranking by so many judges tends to substantiate and verify their use as a whole as picturing in a true light the elements in the vocation in question.

This endorsement by 100,* and in some cases by 200,* "average" judges of the subject matter represented by the schedule forms, regardless of actual

*Approximately.

rankings, is the more significant thing in the present study.

A final word should be said concerning the "qualities" deemed desirable for success. The term qualities is here used in a popular and not scientific sense. An analysis of original human nature, of the bases of natural tendencies, and of innate as contrasted with acquired traits belongs to psychological research and not to an informational study in vocational guidance. The qualities and abilities covered in this study are largely capable of cultivation. The schedule which covers this phase of the study uses words which represent certain traits or characteristics which the man on the street, or the employer of men understands. This is sufficient for the purpose in hand. No conclusions will be drawn from these separate data, moreover, except in connection with all other phases of the study, especially with that part which presents the actual work of the pastorate itself.

So much by way of introduction to a more careful scrutiny of the present use of judgment-schedules. The first prerequisite for making data which at best are highly subjective at all usable and measurable is a concrete numerical scale. In all the schedules of this investigation we have chosen a scale from 20 to 1, 20 representing a certain value indicated by the phrase, "the most important"; 1 representing a certain value indicated by the phrase, "the least important"; these two extremes

being separated by twenty equal steps. This, our yardstick, is supposed to have a common meaning for all our judges. However much personal equation may enter into the application of this scale, as a yardstick to be applied it has one meaning for the writer, the reader, and the judge.

Why do we begin our scale at 1 with "relatively least importance" rather than at 0 with "just not any importance," or at -20 with "the most unimportant"? The last named possibility may be dismissed with the statement that the items to be graded were selected on a basis of importance. Every item in the judgment of the writer was important. The effort of the study was to compile items positively useful and not to waste time or energy in a negative study. A negative scale was therefore uncalled for by the nature of the material to be judged.

With regard to the former possibility, the 0 limit, other considerations also entered in. "Most" and "least" are easier conceptions to apply than "just not any." This last named ceases to be a comparative term and becomes an absolute value. We may more easily prepare a list of important items and ask a judge to scale these items in relative value than we can set an absolute point. Furthermore, how can we determine such an absolute limit because an item of just not any importance and getting "0" on the scale is really worse than

useless, for time consumed upon it would take time from a useful item. The conception, "just not any importance," with its purely neutral meaning would then become confused in the minds of some with a negative meaning. We have here been considering the scale in its application to the schedule on the work of the pastor, but the point might be made though with less weight to the various other schedules also. In view therefore of the nature of the items and for the sake of simplicity and ease and uniformity of application the present positive scale was adopted.

The significance of the use of such a scale hinges upon the extent to which the whole scale is used, i. e., upon the wide distribution of scores. The ideal return from a judge would seem to be one in which every rank from 20 to 1 were used. This would imply discrimination. It would be easier to classify all the items in two or three groups, with scores of "15," "10," and "5." It would require intellectual effort to distribute all the scores. On the other hand the extent to which a complete distribution of scores could be made might depend largely upon the items themselves. They might be of such equal merit that it would be impossible to rank them differently. Many may be of absolutely equal importance in the judgment of the scorer; since this is the case a full use of all scores could not be arbitrarily demanded. To encourage as wide a distribution as possible certain items were

inserted in each schedule, "straw items," to make an initial distribution of scores quickly possible. These items however were not wholly effective. The 2 items under Satisfactions, e. "The Opportunity for a Month's Vacation," and n. "An Opportunity for Frequent Change of Residence," received respectively 11 and 15 omissions from 108 judges. Under Difficulties, the 2 items, m. "Following a Calling Which is Frequently Held up to Ridicule," and t. "Being Called Upon to Make Speeches upon All Occasions," received respectively 10 and 14 omissions from the same number of judges. Under Qualities, the 2 items, i. "Having a Physical Deformity which Incites Pity," and o. "The Ability to Conceal One's Real Feelings," received respectively 8 and 24 omissions from the same total number of judges. With some judges the use of these jokers tended no doubt to discredit the whole list of items. By omission is meant that the items in question received no score whatever. However, on the whole their use was undoubtedly helpful.

These were not the only items which failed to receive scores. Although the instructions said plainly to score all items on every schedule, many blanks were left. In the manipulation of these data all such blanks were treated as a score of "1." This undoubtedly is not always an accurate interpretation of such omissions. If the judge had intended the item in question to have a score of 1

he would probably have given it that score. The item may have been overlooked, or it may have been regarded as not belonging in that list at all, or it may have been deemed worthy of a minus score, which according to the instructions the judge could hardly give, or it may have been an item which the judge had difficulty in scoring readily and therefore left unscored. Of the 3 kinds of returns, (1) those with scores fully distributed, (2) those with more or less bunched scores, and (3) those with omissions or blanks, the third class clearly are the least satisfactory.

On the form sent out for a scoring of Qualities, as well as those sent out for a scoring of "Satisfactions" and "Difficulties," the 20 items on each made a perfect distribution possible; whereas the form sent out for a scoring of the relative importance of the various items of the work of the pastor, the schedule for the pastors containing 50 items and the schedule for the laymen, 28, more or less bunched scoring was inevitable. It was deemed better, however, to adhere to one range throughout. Since even a 50-item schedule still provided play for considerable discrimination for a 20-to-1 scale its use appears adequate and justifiable.

If one is to consider as "best" those returns in which the judge complied most nearly with the instructions, most nearly making a complete distribution of scores from 20 to 1, or in which repeti-

tions were kept nearest the minimum number, the data of the present study may be described as follows:

	Schedule on Qualities	Satisfactions	Difficulties
Perfect distribution	21		
1 Score not used	10	17	19
2 " " "	4	10	10
3 " " "	2	1	4
4 " " "	4	3	3
		7	2
5 " " "	1	3	4
Total with 5 or less not used	42	41	42

The returns on the schedule of importance of work are still less acceptable. The 25 "best" range from 1 which uses every score and in which 3 repetitions of any one score is the maximum to some which fail to use 4 scores and to some in which there are as many as 13 repetitions of one score.

Does it therefore follow that all the returns which are not "perfect" should be discarded? Not at all. It may be that repetitions and bunched scores are as justifiable as complete distributions of grades. On the face of it, the judges who have made the most complete distribution of scores appear to have been more thoughtful and painstaking. Are their judgments actually more reliable?

To answer this question and to determine the reliability of our data as a whole as well as to determine if possible the relative reliability of the various judgment-schedules we will test our material by a comparison with the Spearman Prophecy Formula. For this procedure see appendix.

RELIABILITY OF THE DATA

The term "reliability" when applied in the field of statistical study or the methodology of research is the measure of the extent to which if a similar test were given to the same group the result would be the same.* It indicates how far chance, variability, discrepancies, and fluctuations of various kinds are eliminated. It may be indicated in terms of the coefficient of correlation. A coefficient of correlation of 1 indicates perfect reliability; an r of approximately 0 indicates the absence of reliability.

So far it has been impossible to measure the true reliability of the data with which this study deals because a single test only has been made. The best we have had opportunity to ascertain has been the correlation between random halves *in series*. If the pastors were called upon to pass judgment upon the items of the various schedules again would their ratings be at all similar item per item? Or for that matter would their total "votes" reelect the same items to their respective places in the scale of importance?

*"The amount of fluctuation to which a given mode of measurement is liable can be determined by finding the correlation between two sets of figures obtained on different occasions or by different observers for one and the same measurement, or the average correlation if the measurement was applied more than twice. The coefficient so obtained is called the Reliability Coefficient, and measures inversely the reduction of apparent correlation caused by errors of observation incidental to that measurement." Cyril Burt, quoted by O. J. Johnson, *Journal of Applied Psychology*, December, 1922, p. 414.

To help answer this question, exactly one year after the sending out of the original schedules the following letter was sent to a group of 48 pastors, their selection having been based upon their approach to "perfect" returns a year before, i. e., the extent to which they had complied with the greatest care to the instructions.

Dear Brother ———:

A year ago you were one of a hundred ministers of our Church who were kind enough to help me with a survey of the pastorate as a life work.

In the meantime it has developed that a most significant and helpful contribution could be made by asking a certain number of those who replied before to attempt again, after one year, to fill out some of the shorter features of the former questionnaire, filling them out without regard to the previous answers.

You have been selected as one of the best. In a few days, unless I hear from you immediately that you are unable to help, I will send you the set of blanks.

Will you please fill them out, following instructions as before, but without any effort to recall your former answers?

Thanking you, etc.

New York City,
February 15, 1923.

The forms sent out were identical in subject matter and in instructions with the original, covering 4 schedules; Relative importance of work, Satisfaction, Difficulties, and Desirable Qualities.

The 48 communications were sent out and received by states as follows:

State	Number Sent	Number Returned
Arkansas	1	1
Illinois	4	2
Indiana	6	5
Kansas	5	3
Kentucky	1	1
Missouri	11	9
Iowa	7	5
Nebraska	1	0
Ohio	7	4
Oklahoma	4	2
Pennsylvania	1	1

One pastor had become a college president, and one pastor could not be located. Of the 46 remaining, 33, or .71 replied with usable returns.

Our second group of returns for the four schedules on Satisfactions, Difficulties, Qualities, and Relative Importance of activities, those sent out in February, 1923, of which 33 were received, provide the opportunity to determine a basis for the reliability of our data. It may be that the divergences in all our diagrams between the actual and the curve of prophecy are to be explained in the fluctuations of the ratings item per item.

Choosing the more important items on each schedule as determined by the massed ratings which have been presented before in connection with each schedule, we find the Spearman coefficient of cor-

relation for each item using all the available scores which can be paired, 1922 with 1923. This material appears on the following sheets. The items of each schedule are listed in the order of their importance as determined by the total returns of 1922. How that order compares with the order of importance as determined by the returns of 1923 will be set forth later.

LIST OF SATISFACTIONS

Comparison of the ratings of 30 pastors made one year apart on the same items as determined by the Pearson coefficient of correlation.

d. Touching life at the center; purifying its sources	.299	±.168
b. Seeing church and community grow under one's lead	.388	.158
t. Joy of partnership with Christ and of leading men to Him	-.039	
j. Continual demand upon one to be his best	.398	.158
p. The joyful confidence of the life fully dedicated to God's work	.276	.171
f. Unusual consciousness of the love of God	.230	.178
o. Feeding men spiritually and finding many eager to partake	-.009	
l. Being linked with an undying institution, the Church	.290	.169
g. Privilege of companionship with best literature, best men, and highest ideals	.118	.180
a. The forming of lasting friendships of rare inspiration	.232	.175
k. Building strong social and ethical personalities	-.069	
The average correlation for the group	.192	

A substantial correlation does not exist for any item of the group but a slight one exists for the following, in order:

- j. Continual demand upon one to be his best
- b. Seeing church and community grow under one's leadership
- d. Touching life at the center; purifying its sources
- l. Being linked with an undying institution, the Church
- p. The joyful confidence of the life fully dedicated to God's work

LIST OF DIFFICULTIES

Comparison of the ratings of 30 pastors made one year apart on the same items as determined by the Pearson coefficient of correlation.

b. Lack of response of many in substance and in service	.128	±.179
j. Lack of effective lay leadership in the church	.579	.121
s. Lack of missionary vision and support	.232	.182
n. Sense of defeat in view of bigness of one's task	.358	.161
o. Lack of proper equipment in the church	.264	.172
i. Competition from modern complex life	.097	
r. Opposition from reactionaries within the church	.306	.182
l. Danger from professionalism	.448	.149
d. Insufficient salary	.390	.159
k. Duplicating work of other churches	.568	.127
The average correlation for the group	.364	

In this group a substantial correlation exists for the following items in order:

- k. Duplicating the work of other churches
- j. Lack of effective lay leadership in the church
- l. The danger from professionalism

A slight correlation exists for the following, in order:

- d. Insufficient salary
- n. Sense of defeat in view of bigness of one's task
- r. Opposition from reactionaries within the church

LIST OF DESIRABLE QUALITIES

Comparison of the ratings of 30 pastors made one year apart on the same items as determined by the Pearson coefficient of correlation.

s. Unimpeachable moral character	.750	±.081
b. Strong religious sense (realization of un- seen)	.633	.111
a. Intellectual industriousness	.105	.181
m. Good voice	.503	.138
g. Consciousness of a mission or call	.664	.103
l. Sound health	.358	.161
t. Conscientiousness	.137	.181
f. Genuine liking for people	-.069	
e. Patience	.185	.182
h. Tactfulness	.084	
d. Executive ability	-.009	
Average correlation	.311	

A substantial correlation exists in this group for the following items in order:

- s. Unimpeachable moral character
- g. Consciousness of a mission or call
- b. Strong religious sense (realization of the unseen)
- m. Good voice

A slight correlation exists for the following item:

- l. Sound health

RELATIVE IMPORTANCE OF ACTIVITIES

Comparison of the ratings of 30 pastors made one year apart on the same items as determined by the Pearson coefficient of correlation.

b. General sermon preparation	.050	±.184
w. Soul-winning interviews	.188	.181
e. Systematic Bible study	.060	.184
qq. Conducting or helping conduct baptisms	.124	.234
xx. Annual series of evangelistic meetings	.755	.10
bb. Sick calls	.343	.163
hh. Attending official board	.376	.170
oo. Conducting or helping conduct funerals	.417	.185
aa. Regular pastoral calls	.473	.130
ww. Annual vacation	.748	.110
g. Study of administrative problems of church	.051	.184
pp. Conducting or helping conduct weddings	.142	.217
uu. Leisure and recreation	.244	.188
h. Study of social and economic problems	.213	.183
Average correlation	.298	

A substantial correlation exists in this group for the following items in order:

- xx. Annual series of evangelistic meetings
- ww. Annual vacation
- aa. Regular pastoral calls
- oo. Conducting or helping conduct funerals

A slight correlation exists for the following:

- hh. Attending official board
- bb. Sick calls

The foregoing tables suggest several conclusions. In the first place they indicate that in .52 of the items of the four schedules there is practically no correlation between the rankings of the same pastor on the two tests. In other words, in the case of half of the items the grades appear to be largely a matter of guess work. This accounts for the great fluctuations. This is the most obvious and final explanation of the curves on the diagrams representing the actual and theoretical increased correlation with increased numbers of tests.

In the second place they suggest a comparison between the *relatively* high reliability of the ratings on difficulties as compared with the ratings on satisfactions. This contrast is probably to be found in the fact that the difficulties are more or less tangible, ever present, and easy to put the finger on; whereas the satisfactions of the pastorate are highly intangible and elusive.

In the third place a study of these tables suggests the necessity of great care, greater care than the present writer has shown, in preparing the items to submit for such a rating process as that here employed. Fewer items, compiled in such a way as to represent wholly distinct ideas as concrete and definite as possible only should be used. Overlapping or even touching of ideas should be avoided. Such a subject matter could be arrived at probably only through repeated trials with a select group of judges.

Even with the most painstaking lists it is doubtful if specific gradings such as here called for should be demanded of judges in the matter of such subjective judgments as are here called for. A better plan would be to ask merely for a checking of the five or ten or fifteen items of the whole group which one would consider of greatest importance. In the case of such lists of items as were presented on the various schedules of this study, representing ideas in many cases very closely associated and in many cases of equal or almost equal merit, it was asking the impossible to require judges to discriminate closely and to rate each item with a grade of different weight. In this regard the evidence of the last four tables bears out the repeated testimony of many pastors who, in replying, voiced the greatest difficulty in discriminating between the items.

It may be pointed out again at this time that in

the present study great weight does not in any event attach to the minute rankings of the items. All of the items, it may be repeated, with certain exceptions were deemed important and their grading by the judges was more in the manner of a checking of the lists than anything else.

In the fourth and final place the foregoing reliability study suggests the question, in view of the relatively low reliability indicated, as to whether or not we are justified in using the data as a whole. Are all items which show a low reliability to be discarded?

This clearly does not follow. For example, on the schedule on relative importance of activities item b, general sermon preparation, shows a reliability of only .050 (no reliability whatever), yet common sense indicates it to be one of the most important activities of the pastor. The total ratings of the approximately 100 pastors in 1922 give it first position and it retains that position in the combined ratings of the 33 pastors who re-rated the schedule in 1923.

This introduces the question of the validity of the rankings of the items on each schedule as indicated by the total weightings of all the pastors. In the beginning of this study, in connection with the presentation of each schedule, a correlation was given for the comparison between the ranked items of each schedule for the random halves. These correlations were in every case high.

It is true these correlations do not represent the true reliability of the judgments on each item. This reliability is indicated by the last tables, and is rather low. A correlation between two series of judgments on a list of items of a largely differing nature, as is the case here, cannot give a true measure of the reliability of the judgments on each item. For example if we have a series of 20 items, three or four of which stand at the top in ranking and three or four of which stand at the bottom, we have a vicious boosting of the apparent correlation, if we take that correlation to mean a measure of reliability.

On the other hand, the presence of a high correlation between the rankings of a series of items either of random halves, or of two separate judgments, is a proof or verification of the use of such a set of rankings. Perhaps the correlation between an amalgamated series of "traits" such as we have here is a measure of a single "trait" on the part of the judges in question to judge the series in question.

To become specific, we have taken the combined ratings of one-half of our pastors, or 54, on the schedule on Satisfactions, and we have correlated that list as ranked by those pastors with the same items as ranked by the total ratings of the other half of our pastors and we have obtained a correlation of .81. To verify this result we have taken the list of items as ranked by 30 pastors in 1922

and compared it with the list as ranked by the same judges one year later and we have obtained a correlation of .97.

Likewise, the correlation between the list of difficulties as ranked by one-half of the pastors, when compared with the same list as ranked by the other half, is .94. For verification that this presents a valid ranking of the items in question of all our pastors we have correlated the ranked items for 30 pastors for 1922 and 1923 and find the result to be an r of .96.

With regard to the desirable qualities the same procedure was followed, with a correlation for the random halves of .91 and for the two returns of the 30 pastors for 1922 and 1923, of .98. For the relative importance of activities the correlation between the random halves of all the pastors in 1922 was .91; for the group of 30 pastors, comparing their rankings in 1922 with 1923, it was .98.

These relatively high correlations, those between the random halves of all the original pastors' returns, by analogy representing two rankings of the same data, verified by the actual two rankings of the smaller group of 30 pastors on the same schedules, indicates we believe the validity of the use of all our items on all the schedules, ranked as they are. The function of the actual reliability of the judgments on each item, as indicated by the correlations item per item of the paired ratings of the 30 pastors, is not to destroy the validity of the use

of all the items but simply to indicate that while the rankings as shown represent the true verdict of our "jury" of 100 "average" pastors, yet these rankings for the most part represent discriminations which are of slight degree, too slight to be of great significance.

The acceptance of this situation will not hamper the results of this investigation, because the conclusions to be drawn in the next section in portraying the work, satisfactions, problems, and desirable qualities for the successful pastor are not to be based in any large degree upon rigid rankings. They will be drawn rather from a consideration as a whole of all the data involved, i. e., the two time studies, and of the returns of the laymen as well as of the pastors on the rather full and exhaustive lists of vocational elements. It is to this task we now turn.

VI. FINDINGS

The Typical Pastor and His Work

A. WHAT HE ACTUALLY DOES WITH HIS TIME

The typical pastor of the typical church of the Disciples spends about 40% of his total time in the necessary life activities of eating and sleeping. This amounts to 68.5 hours a week, or approximately 10 hours a day. Ideally he would change this to 9 if he could, a fact not to be wondered at in view of the many demands upon his time. In fact, he hardly averages $9\frac{1}{2}$ hours a day on these essentials even under actual conditions if his pastorate happens to be in a larger city. In the rural community the pastor spends almost an hour longer in bed.

With this 68.5 hours disposed of, the pastor has practically 100 hours at his disposal for the week. He accounts for it about as follows:

Thirty-five per cent of this remaining time the pastor spends in study, or approximately 5 hours a day. Twelve hours he devotes to the preparation of his sermons. If he teaches a Sunday school class, he sets aside for this additional study 2 hours a week. Other items of study to which he devotes himself, named in the order of time devoted to each, are: miscellaneous reading and study, systematic Bible study, study of administrative problems, and

the study of social-economic and of theological problems.

Ideally, the typical pastor would increase his time for study if he could by 25%. Especially would he more than double his time for systematic Bible study if he had the time for it. He also feels the need of increasing the time devoted to sermon preparation, although as it is he spends about an hour more than the general average of time, if he holds a church in a large city than if he is located in a small town, in the latter place his time being given slightly more to general study.

That form of study which issues in literary production, i. e., the publication of articles, sermons, essays, he almost wholly neglects, for only 28 out of 98 pastors give any time at all to such enterprises. Our typical pastor feels, however, that under ideal conditions he would add to the time devoted to such work four-fold.

Calls of various kinds, but principally of the general pastoral type, consume another 15½% of the 100 hours under discussion. This is approximately the amount of time which the typical pastor wants to give to calling; and it is also interesting to note that there is little variation in this regard between the large city and the small town. The only difference is that about twice as much time is spent in making calls upon strangers in the former case. In general, about ten pastoral calls

are made to 3 upon the sick, 2 upon strangers, and 1 upon a bereaved family.

The typical pastor spends about 11% of his available time attending meetings of various kinds. These range in importance from the regular church services to the Ladies' Aid Society. It must be remarked, however, that with regard to the latter, time for attendance is given by only 37 pastors. In contrast with this is his regularity in attending the weekly meeting of the Christian Endeavor society, for which 86 of those reporting in this study set aside an hour a week. He feels, with regard to attending meetings, that too much of his time is thus consumed, for if he could do so he would cut down the time devoted to attending meetings from 11% to 8.5%. One of the compensations of the pastorate in the smaller town is the fact that there is less demand upon the pastor in this regard.

Another 7%, or an hour every day in the week, is devoted to miscellaneous extra-routine activities, including the support of various community enterprises. In the rural community this time is somewhat less.

There are also certain other activities, largely routine in nature which take up even more time. In the form which was sent out, an item included was "regular office hours," but it was inserted in such a way as to lead to ambiguity and to overlapping in the returns. It should have been placed

apart from the list in which it appeared. Regular office hours if they are kept are largely devoted to certain other items, which however were placed parallel with regular office hours. This weakens a portion of the data. At any rate, 46 pastors gave time to regular office hours, with an average per week for the 46 of 10.5 hours. This means that the chances are about even that the typical pastor will keep regular office hours of approximately 2 hours a day during six days of the week. Among the various items not already covered, in which 70% or more of the pastors engage are the following ones, arranged in order of the amount of time devoted to each:

Organizing Church Activities	2.5 hours
Soul-Winning Interviews	2.5
Phone Calls	2.5
Church Correspondence	2.
Conducting Funerals	1.5
Conducting Weddings	.5

Total hours per week..... 11.5

This also represents approximately the same percentage (11.5%) of the total time being accounted for, i. e., since number is 100, it may be expressed in percentage or hour. It is significant that the typical pastor would like ideally to decrease the time devoted to most of these activities, with the exception of "Soul-Winning Interviews," which he would about double; and it is also significant

that the pastor in the smaller city does actually give slightly more time to this activity.

Before concluding this picture of the pastor at work, a word should be said about what he does *not* do, as well as about certain other time considerations which do not fit into a weekly schedule. It is significant to know that our typical pastor does not engage at all in any of the following activities:

- Raising money for local expenses
- Letting contracts
- Overseeing work
- Purchasing equipment
- Paying church bills
- Raising money on church indebtedness

The average time spent for recreation and leisure by the pastor is about 6.5 hours, or approximately $6\frac{1}{2}\%$ of the hundred hours. He would like to add to this a bit if he could. As the matter stands it is a curious fact that if his pastorate is in the rural community he has a trifle less time for leisure than in the larger city. This leisure is in addition to an annual vacation of 3.5 weeks, which he usually enjoys. A final activity of the typical pastor which must be mentioned is the annual series of evangelistic meetings which he usually has another minister conduct for him, himself co-operating and assisting. These meetings run for three to four weeks.

In conclusion, we see that the time of the pastor is occupied with a great variety of activities the

principal ones of which are study, calls, attendance upon meetings, and various administrative, office functions, the first two of which consume more than half of his available time.

B. THE RELATIVE IMPORTANCE OF WHAT HE DOES

In drawing conclusions from Table V a double test of the ranking in importance will be used. In the first place the average of the total scores divided by the number of judges will be used; but in addition the number of judges who shared the ranking will also be taken into account. This procedure hardly needs defense; while the instructions were to fill in all blanks in the schedule upon which this table is based, this instruction was largely disregarded and a mere inspection of the data will reveal the fact that many judges graded only such items as evidently seemed to them significant. Thus the number judging an item becomes a measure of its importance as well as the average grade of those who in each case passed judgments. This situation is in no wise different from that obtaining in schedule one where we also take into account the number giving time to various items, in drawing the picture of the typical pastor, as well as taking into account the average time found to have been distributed by the whole group.

In accordance with this method, therefore, we will select as the most important functions of the pastor those items receiving more than 90 judg-

ments. This is done arbitrarily. Within this group of items we will then rank according to the average grade found.

This gives the following grouping of the ten most important functions of the pastor:

- General Sermon Preparation
- Soul-Winning Interviews
- Systematic Bible Study
- Sick Calls
- Regular Pastoral Calls
- Calls upon Strangers
- Study of Administrative Problems
- Study of Social and Economic Problems
- Miscellaneous Study and Reading
- Organizing Church Activities

These ten items, arranged in order of the ranks given, lend themselves to a grouping under four heads, respectively:

1. Preaching
2. Making Calls
3. Studying
4. Organizing

These four functions will be treated briefly in connection with the results obtained from the data of laymen. They are offered as the concrete contribution of the present study in answer to the question as to which strands in the work of the pastor are most important.

1. *Preaching*

There can be no question but that in the eyes of the pastor himself, preaching is the most important single function of his vocation. The largest item in his weekly program, and one to which he would like to give more time is the preparation of sermons. This judgment is confirmed by the laymen. The only item on the schedule sent in by the laymen which received an average grade of more than 17 was that of "preaching sermons" and this one received a grade of 19. "Soul-Winning Interviews" are in spirit and content closely associated with the function of preaching. This item ranks second with the laymen. "Systematic Bible Study" does not figure on the schedule sent laymen. But to make up for this lack of verification on the third item of the pastors' list, the laymen place third "Giving Personal Help in Cases of Religious Doubt," again a function closely akin to that which is the heart and essence of preaching: the evangelistic motive, exposition, and persuasion. There can be no doubt that from all angles of the present investigation, time study, ideal time study, and judgment of relative importance of activities, of both pastors and laymen, preaching is confirmed as the first function of the pastor.

2. *Making Calls*

It is significant that after the first group is disposed of, in the pastors' judgment of merit, the

next 3 items should center about calls; and it is also significant that in viewing the ranked list of activities from the laymen's point of view, after disregarding the fourth and fifth items (which in themselves are mere passive functions), and after linking "the conduct of baptisms" where it belongs, reinforcing the function of preaching, one finds ranking next in order: "Making special calls, sick, condolence, strangers." One of the most constant and reliable features in this investigation has been the item of calls; and in spite of the popular notion that calls are no longer functioning in the life of the busy pastor, at least among the group with whom this study deals, the making of pastoral calls both in the judgment of the pastors and of the laymen, stands second only to preaching.

3. *Studying*

Curiously enough, the third group in order of importance, according to the schedule of the pastors, is again unified about one function: the study of various problems, general, administrative, and social and economic; and likewise the next ranking activity according to the judgment of the laymen is "keeping abreast of the times" (study, etc.), a coincidence which, in view of the reliability of the data, seems to furnish sufficient corroboration to establish the fact that the function of study, aside from sermon preparation ranks relatively high in the vocation of Christian pastor.

4. *Organizing Church Activities*

Here we enter an area where clear-cut confirmation between the judgments of pastors and laymen no longer exists. It may or it may not be significant that on the schedule of the laymen "Organizing Church Activities" falls farther down in the scale of importance, receiving a grade of only 10. This is a case where careful discrimination is needed, however. There can be no doubt but that the various items regarding attendance upon various meetings and organizations is itself an acknowledgment of the administrative function of the pastor. He is to be present to encourage, to promote, and to sustain. He is to keep in touch with the various societies of the church. Thus "Attending Regularly the Official Board Meetings" which follows next in importance on the laymen's chart is, in a sense, a vote for the importance of the administrative function of the pastor. At all events, in view both of the combined judgments of pastors, and in view of the very full list of pastoral activities which have been reviewed in this study and in which the administrative functions so largely abound gives basis for placing the organizing or executive function where it is. With the work of preaching, of shepharding, and of scholarship, it ranks a close fourth.

C. THE SATISFACTIONS WHICH ACCOMPANY SUCH WORK

In considering the satisfactions which belong to the kind of work already described, the writer does not feel that he must limit the contribution of this study to the meagre judgments which have come in on a schedule and which have been presented on Table VI. Every feature of this study has in its application to the life of the pastor a possible contribution toward explaining some of the possible compensations or permanent rewards of this calling. Out of the writer's own experience as a pastor come daily new opportunities to taste of them. As one of the pastors explained in a letter which he sent with his return, the satisfactions vary with the individual, with the field, and with many changing factors.

One of the chief satisfactions of the pastor lies in the fact that his time, in so far as being accountable for his hours and days to an employer is concerned, belongs completely, almost, to himself. Within the limits of his own sense of meeting obligations and of always feeling the pressure of demands and of needs which he can hardly find time to meet, he makes his own program to suit himself. He has great variety. He goes and comes according to his own choosing. That this is true and that it largely represents the group being studied is indicated by the fact that the ideal schedule

of time returned by our group of pastors shows a correlation with actual list of activities of .99, a similarity which, even making allowances for unreliability of data, for the influence of fatigue, and for the fact that the program made up as actual may have been partly, all unconsciously, itself ideal, still indicates a fact of great significance in doing away with the popular notion that pastors would change greatly their work if they could.

The typical pastor, judged from the replies of the 98 pastors involved in this study, finds his abiding joy in the fact that he touches life at the center, in the hearts of men, out of which are the real issues of life; and that to him comes the opportunity to purify its source. This is his greatest satisfaction. But to him also comes the joy of partnership with Christ and of leading men to Him, which means seeing the church and the community grow through the building of strong social and ethical personalities. He feels also as a great asset the continual demand upon him to be his best, a challenge which he dares to accept because of the joyful confidence which is his of the life fully dedicated to God's work. The ready responsiveness of most people to effective leadership; feeding men spiritually and finding many eager to partake: these are satisfactions, indeed.

Satisfactions more personal in nature but no less real, according to the testimony of our judges are

the privilege of companionship with the best literature, the best men, and the highest ideals; together with the forming of lasting friendships of rare inspiration.

D. DIFFICULTIES AND PROBLEMS

One of the most significant things revealed by the schedule on difficulties was the fact that some problems which one might suppose bulked large really were not regarded as of very great importance by the pastors themselves. "Intellectual Readjustment to New Scientific Views" is a case in point. This item received the third lowest ranking in the group of 20 items. Another difficulty which presumably is of considerable weight in the life of the pastor is that problem described as "Frittering away of time with endless demands and unsystematic life." Yet this item received the fourth lowest score given.

That which the typical pastor feels to be the greatest drawback to his vocation is the lack of response of many in substance and in service. This item at once suggests again the fact that preaching is the heart of the pastorate, because it refers to a situation which accompanies the activity of the prophet and the preacher. The appeal for substance and service is preeminently the appeal of the sermon rather than of the study or the call.

The second most keenly felt obstacle is the lack of lay leadership within the church. This in turn

is a problem growing out of the pastor's function as executive and manager. It emphasizes the fact that a congregation is an organization. The pastor cannot carry the whole load, yet one of the most disheartening conditions is to be disappointed in people; to have high plans and to lack the support to carry them out, to have men fail to fit into their place and lift and carry on.

The lack of missionary vision and support on the part of the church again links up with the function of the pulpit, and suggests the need of missionary education. The sense of defeat in the presence of the bigness of one's task, lack of proper equipment in the church, competition from modern complex life, opposition from reactionaries within the church, the danger from professionalism, i. e., getting into a rut, losing one's naturalness and freshness and rebound, and, finally, insufficient salary, are the principal difficulties which the typical pastor enumerates as most important.

E. IN THE LIGHT OF THE WORK, THE RELATIVE IMPORTANCE OF THE VARIOUS STRANDS OF THE WORK, AND THE ADVANTAGES AND DISADVANTAGES WHICH ACCOMPANY SUCH WORK, WHAT ARE THE ABILITIES AND QUALITIES MOST ESSENTIAL FOR SUCCESS?

In her study, "Some Qualities Associated With Success in the Ministry," Miss Moxcey finds four

abilities which she considers important, these being:

1. *Sermon Ability*, "which equals the general sum of the vitality and value of the matter preached about, its style and structure, and the eloquence and force of its delivery, including voice modulation and pulpit manner."

2. *Pastoral Ability*, "which means the work of visiting, befriending, comforting, 'bracing up,' and inspiring individuals and families, of the church constituency and strangers; and stimulating, promoting and organizing good fellowship, co-operativeness, and spiritual activity in the church constituency."

3. *Executive Ability*, "which means seeing what details are necessary to make a project successful, to adapt them to changing conditions, to see that they are carried out, and to work through others."

4. *Evangelistic Ability*, "means the power to induce individuals who have been indifferent or hostile, to adopt Christian faith and conduct, habits, and ideals."

Miss Moxcey had 470 ministers of the Methodist church in the state of New York judged by 51 of their associates. In each trait there were 5 possible grades, 3 being that for average ability. Nineteen men were rated by 20 to 23 judges, the reliability being .97 to .91. At the other extreme, 113 men were judged by 2 to 3 judges, reliability being .25

to .11. As between these four "traits" positive correlation and not compensation were found to exist, the highest being

Sermon with Executive	.77
Pastoral-Evangelistic	.84

In conclusion, Miss Moxcey finds (p. 20 of her thesis), "It is evident, then, that these four qualities are definite factors in the work of the Christian Ministry; that they are measurable by the method of judgment by associates; that these measures have a high degree of reliability, and that the four qualities are themselves closely linked."

In a further section of her investigation, Miss Moxcey compares the judgments of abilities obtained with certain objective data concerning these ministers, i. e., salary (which she takes as a measure of public recognition) and certain items of church statistics as indicating achievements. The highest correlations which she obtained are as follows:

Sermon ability with salary.....	.91
Pastoral ability—salary	.68
Executive ability—salary	.93
Evangelistic—salary	.81
Sermon ability—increase in gifts to missions.....	.54
Pastoral ability—increase church membership.....	.75
Executive ability—increase church membership.....	.93
Executive ability—increase to missions.....	.64
Evangelistic ability—increase in salary.....	.48
Evangelistic—church membership increase	.48

Space has been taken here to give this much in detail concerning Miss Moxcey's conclusions because they deal with data which are of the greatest significance to the present study, and because the present writer's findings are thought to bear a relation to the earlier study.

With the first 2 abilities considered by Miss Moxcey the writer agrees. From the data gathered in the present study "Sermon Ability" and "Pastoral," as defined by Miss Moxcey are acceptable. The present writer is not led to accept the fourth, "Evangelistic ability," however. This "trait" expresses rather a motive than an ability. In so far as it is an ability, it is too closely associated with sermon ability to warrant an entire separation.*

With this comment in disagreement, the remainder being acceptable to the writer, it is significant to note that the time distribution, the judgments of merit of activities, and even the ranking of relative importance of satisfactions and difficulties, in so far as these clearly define one or two items as chief, confirm Miss Moxcey's categories.

The writer, from the data in hand, ventures to suggest one addition to the group of abilities developed by Miss Moxcey: that of scholastic ability. This is in part included in Miss Moxcey's definition of sermon ability, but the writer believes it should be more emphasized, and that it represents

*This is frankly a matter of opinion.

a distinct ability aside from that of "preaching."*

The writer therefore offers the four following and in the order given as representing those qualities or abilities most necessary for success in the pastorate under discussion:

1. Sermon Ability
2. Pastoral Ability
3. Studying Ability (scholarship)
4. Executive Ability

The above at once raises an issue concerning the importance of the executive ability in the pastor. Miss Moxcey appears to favor it above the others. In her data it seems to have a slight advantage over the other items, notably in relation to salary and to increase in church membership, and even in increase in missionary giving. It is possible that there is a real difference encountered here in the different communions studied by the two investigators. At any rate certainly in the data afforded by this study among the Disciples of Christ, executive ability does not rank first at any point.

This conclusion comes as a surprise to the writer. On the laymen's judgment of desirable qualities "executive ability" ranks 8th, receiving a rank of 14 where 19 is possible. With the pastors, this quality fares even worse, receiving 11th place downward.

*The high place given to "Intellectual Industriousness" and the emphasis upon study, sustain this position.

There are still other indications which point to a lower place to the executive function in the life of the typical pastor. The ideal schedule indicates a desire to decrease rather than to increase the time spent upon "study of administrative problems of the church." There is also a tendency to decrease by 50% all those miscellaneous activities which themselves represent especially the executive function of the pastorate. On the other hand there is a clear-cut desire to increase the time devoted to the function of study, Bible study, Sermon preparation, etc., by 25%.

We come finally to consider those more intangible traits or qualities for which popular words or phrases have been accepted in the present study. We shall draw our conclusions as to the few most desirable from this group partly upon the basis of the returns of judgments from pastors and laymen and partly upon the basis of the foregoing discussion of the desirable abilities. On this point the writer submits the following:

1. Unimpeachable moral character.
2. Strong sense of reality of the unseen.
3. Intellectual industriousness.
4. Outstanding "likableness."
5. Consciousness of a mission or call.
6. Sound health.
7. Conscientiousness.

A word in explanation of these items and the order in which they appear in the final list.

Unimpeachable Moral Character. This item alone at the hands of both laymen and pastors received the high score of 19 and it was separated in both lists from the next highest grade by a skip of one point. At first thought one might be inclined to take the necessity of this trait as for granted. But the grading of this item first, and its use on the original form has significance. There is meant a steadfastness and probity and purity of heart which is of the highest. All men should possess this quality, but the pastor to a unique degree must possess it. Other men may succeed professionally without it. A banker may be morally unclean and succeed in finance. Another man may have secrets in the closet and be president; but let the faintest shadow of immorality cross the pulpit and the professional prestige of the pastor is gone.

Strong Sense of Reality of the Unseen. This item ranks second on both schedules. It hardly needs explanation. It stands for a certain steadfastness of purpose, of buoyancy, of unconquerableness which cannot be defeated by outward discouragements; and withal a spiritual tone and influence which makes itself always felt and raises the commonplace to the divine.

Intellectual Industriousness. With the pastors

this quality comes third, and with the laymen, fourth. The defense of this quality and its place may be found in the time distribution, in the judgment of relative importance of activities, and in the daily experience of all men who are alive to the conditions of today. The reproach of the pulpit is the pastor who exists upon fervor and good intentions and upon the vain babblings of trite, threadbare religious formulas and phrases. An educated pew demands an intellectual output from the pulpit.

Outstanding "Likableness." This phrase demands explanation. It does not appear at all in either schedule. It is made up of several of them. It includes "a genuine liking for people" without which a man cannot move continuously among all sorts of men and women successfully; and "attractive personality" or "winsomeness of personality" as one pastor expresses it; and "tactfulness." Whatever other attributes a pastor may or may not have, he must possess that combination of qualities, that blend of traits which makes people like him. An unpopular preacher is always handicapped.

Consciousness of a Mission or Call. This item and its place in the two schedules is of interest because of the preliminary discussion in the present paper. With the pastors this item ranks fifth; with the laymen, sixth.

Sound Health ranks sixth with the pastors and

twelfth with the laymen. We prefer the judgment of the pastors because this is clearly a matter where their opinion is the more trustworthy. The pastor knows his strenuous schedule, with which this study has acquainted us; and he knows the necessity for keeping fit. There is a deeper need for sound health in the pastor than simply the fact that he must keep strong to be able to answer the many calls and demands upon his strength. Sound health means normality, sanity, wholesomeness, balance, sympathy with mankind; and these are essential especially for that man who stands in the relation of spiritual advisor, in a realm where the abnormal, the extreme, are apt to find a fertile soil.

Conscientiousness is introduced because with the laymen it ranks third and with the pastors seventh. One may at first assume that this quality has already been included in others. In the meaning in which it is here used it has not. A man may possess all the six foregoing attributes and still fail in conscientiousness. By this is meant a certain quality of consistency, or personal loyalty in detail to duty, or thoroughness. Some admirable men fail because they lack the knack of "following through." This that we are talking about means also a certain humility, a certain assuming of responsibility for fitting one's self always into one's preachments for others. The conscientious pastor is one who practices what he preaches even

to the smallest detail and is always alert on this point. Perhaps also we have in mind here the suggestion of the layman, given earlier, of the importance of the "stayer."

F. SOME FINAL CONSIDERATIONS

Into the matter of monetary helps and prospects the present study has not entered. The writer made an investigation of this matter in the preparation of "Religious Vocations" already referred to, just a year ago. The liberty is taken of quoting from this text:

"The pastor's salary is low, but not as ridiculously low as popularly assumed. From 1906 to 1916 the average salary rose from \$668 to \$1,078. Even this figure is too low, for average salaries by denominations, ranging from \$1,166 (Baptists), to \$1,632 (Episcopal), show an average salary for eight denominations of \$1,332. For the type of pastorate considered in this section (a city pastorate of about 800 members, in a city of the Middle West of 100,000 to 200,000), upon which a minister enters at about the age of 26 or later, salaries range from \$2,000 in early years to an average at full maturity of about \$5,000."*

The matter of salary varies with locality and with the needs of the pastor, size of family, and other matters. The writer found that on Fifth Avenue, New York City, according to figures fur-

*Religious Vocations, United Society of Christian Endeavor, Boston, October, 1921, p. 40.

nished by the churches themselves, the average annual salary for nine Protestant churches for each senior pastor was \$12,000.

The study of the data cannot be concluded without noticing that throughout, the laymen show great similarity with the pastors in their judgments; that the ideal approximates for the pastors the actual; and that in connection with the various abilities, which a study of the time allotment shows to be essential, sheer business ability on the part of the pastor is not needed to any marked degree. It may be of curious interest also to notice that omission on the part of the writer of any item referring to private devotions and prayer was observed and commented upon by only three out of 98 pastors.

While the foregoing data have dealt entirely with the pastorate among the Disciples of Christ, yet it is believed that nature of the material treated and the generalizations of the conclusions drawn are applicable in a more or less general way as presenting a cross section of the typical pastorate among the entire Protestant ministry. The points of peculiarity, as indicated by the historical sketch, which might prejudice the data for a wider use are not many; and might be expected to lie along the line of a lack of emphasis upon theological training; and the absence to a large extent of the problems of church politics and ecclesiastical control.

BIBLIOGRAPHICAL NOTE

Mention should be made first of the two previous studies in this field: David Spence Hill's, "Education and Problems of the Christian Ministry," Clark University, 1908; and Miss Mary E. Moxcey's, "Some Qualities Associated with Success in the Ministry," Teachers College, 1922.

Literature upon the Disciples of Christ is not plentiful, either in the area of history or of biography. B. B. Tyler's account of the movement, while not recent is accurate and brief. This is found in "American Church History," Vol. XII. One of the best books in the field of biography, among the Disciples, is Peter Ainslie's "Working With God," Christian Board of Publication, St. Louis, 1917. This is the more or less intimate story of a twenty-five-year ministry in Baltimore.

Of general books on the ministry, one of the standard volumes is Lyman Abbott's "Christian Ministry," Houghton Mifflin Company, N. Y., 1905. S. Parkes Cadman's "Ambassadors of God," Macmillan, N. Y., 1920, is a vigorous helpful contribution. A helpful little book, intended for young people is "Claims and Opportunities of the Christian Ministry," edited by John R. Mott, Association Press, N. Y., 1911. Charles Lewis Slattery's small volume, "The Ministry," published in Scribner's vocational series, N. Y., 1921, should also be of help to young men considering the ministry.

There are also one or two books which, while religious, border still more closely in the field of vocational guidance. One of these is, "Vocations within the Church," by Leonidas W. Crawford, Abingdon Press, N. Y., 1920, and another is "Religious Vocations," by the present writer, published by the United Society of Christian En-

deavor, Boston, 1921, as a text for the church "class in occupations."

In the field of vocational guidance itself, the standard production perhaps remains John M. Brewer's, "The Vocational Guidance Movement," Macmillan, N. Y., 1919. Frederick J. Allen's "Source Book of Occupations," Harvard University Press, Cambridge, 1921, is a late and valuable compilation. "Vocational Psychology," by Harry L. Hollingworth, D. Appleton Company, N. Y., 1916, is very significant in its survey and discussion of the legitimate use of testing.

In the field of method the writer acknowledges his indebtedness to the following books: "Mental and Social Measurements," Dr. Thorndike, Teachers College, 1919; Harold O. Rugg's, "Statistical Methods Applied to Education," Houghton Mifflin, Boston, 1917; and "How to Measure in Education," William A. McCall, Macmillan, N. Y., 1922.

APPENDIX

EMPIRICALLY-DETERMINED RISE IN RELIABILITY, COMPARED WITH THE THEORETICAL, AS THE NUMBER OF JUDGMENTS INCREASES

We turn then to compare our data with the Spearman formula: $r_s = \frac{N r_1}{1 + (N-1)r_1}$. We will apply this formula to all of the judgments of this study using the following method. Taking for example the schedule on Satisfaction, with which we begin, we pair off judges at random, seeking an average correlation of one judge with one judge upon the ranking of the items in series. In this section, use will be made of the Rank-Difference Method, $p = 1 - 6D^2 / N(N^2 - 1)$, changing p to r by Table 55, page 225, Thorndike's "Mental and Social Measurement."

Example			
Judge			r
1 with	3	---	.4973
9	10	---	.8230
16	17	---	.5277
24	25	---	.5580
31	32	---	.1047
52	55	---	.2714
73	74	---	.8610
90	91	---	.7363
99	100	---	.4771
111	112	---	.8705
Average r =			.57

We now apply the Spearman formula,* finding the theoretical correlation, five judges with five judges, etc.; and then from the use of our data determine the actual correlation, five judges with five judges, etc. First a random sampling of judges will be used and then judges selected on basis of "perfect" distribution of scores.

*For the exact mathematical assumptions involved in the use of this formula, see Brown, Wm., "Essentials of Mental Measurement," University Press, Cambridge, England, 1911, p. 102.

DIAGRAM I

EMPIRICAL VS THEORETICAL
Pastors' Judgments on Satisfactions
 (random sampling)

—— Theoretical
 ---- Empirical

		Average $r = .57$	
No.	Judges	Theo.	Empir.
5	— 5	.8688	.9173
10	— 10	.9298	.8610
15	— 15	.9521	.9269
20	— 20	.9644	.9543
25	— 25	.9709	.9727
30	— 30	.9760	.9173
35	— 35	.9789	.9269

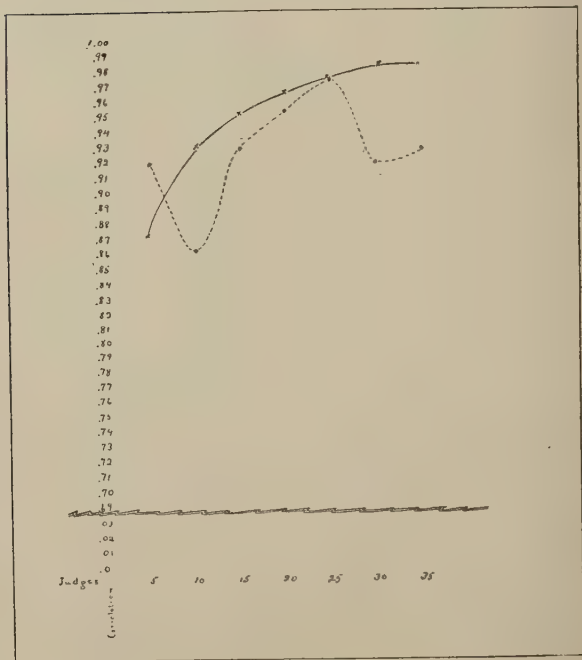
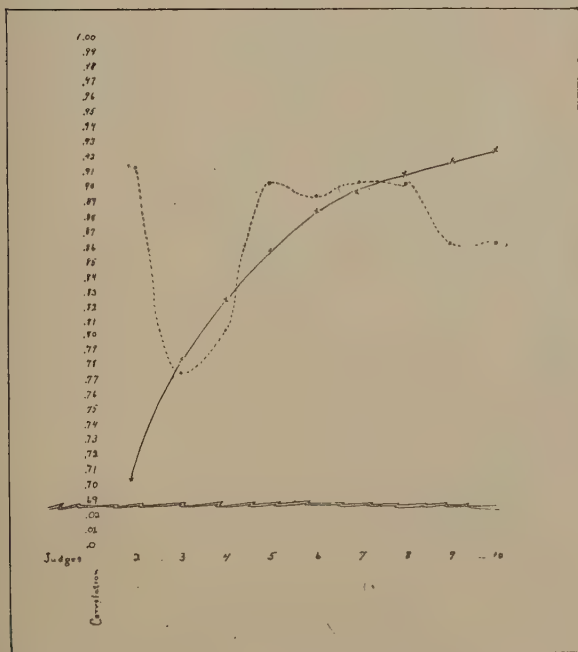


DIAGRAM II

EMPIRICAL VS THEORETICAL
Pastors' Judgments on Satisfaction
(selected judges)

—— Theoretical
- - - Empirical

		Average $r = .54$	
No.	Judges	Theo.	Empir.
2	— 2	.701	.908
3	— 3	.778	.765
4	— 4	.824	.803
5	— 5	.854	.898
6	— 6	.875	.889
7	— 7	.891	.898
8	— 8	.903	.898
9	— 9	.913	.861
10	— 10	.921	.861



A word should be said about the procedure when a select group of judges are considered as on the next diagram and on several succeeding ones. We choose for this the "perfect" distributions as far as they go and fill out the number to 20 cases, choosing at random from among the returns which have only one unused score. The average "r" for one judge with one judge is obtained by random pairing as in the case of random sampling. What we are after here in presenting the empirical rise in correlation with increase in judgments as between the two groups of judges, selected and unselected, is to see if the selected approach nearer the theoretical curve.

DIAGRAM III

EMPIRICAL VS THEORETICAL

Pastors' Judgments on Difficulties

(random sampling)

—— Theoretical
 ---- Empirical

		Average $r = .21$	
No.	Judges	Theo.	Empir.
5	— 5	.5706	.7943
10	— 10	.7266	.9173
15	— 15	.7994	.9451
20	— 20	.8416	.9269
25	— 25	.8692	.9451
30	— 30	.8885	.9543
35	— 35	.9029	.9173

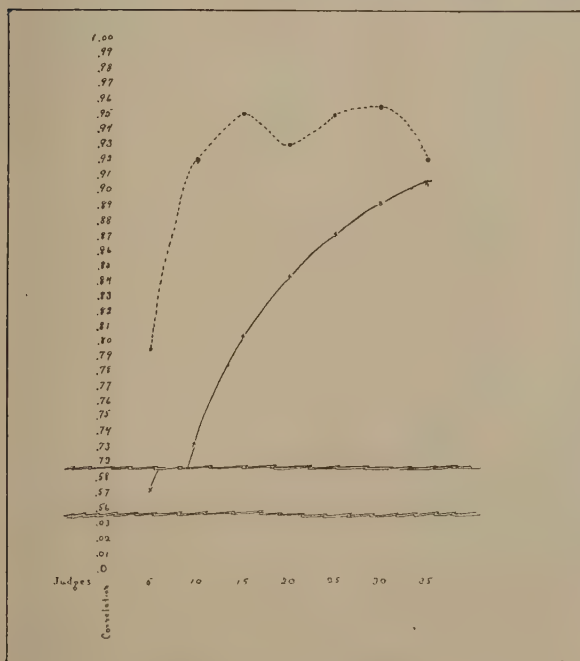


DIAGRAM IV

EMPIRICAL VS THEORETICAL
Pastors' Judgments on Difficulties
(selected judges)

—— Theoretical
 ---- Empirical

		Average $r = .47$	
No.	Judges	Theo.	Empir.
2	2	.653	.667
3	3	.726	.537
4	4	.780	.637
5	5	.815	.716
6	6	.841	.716
7	7	.861	.832
8	8	.876	.755
9	9	.888	.803
10	10	.898	.842

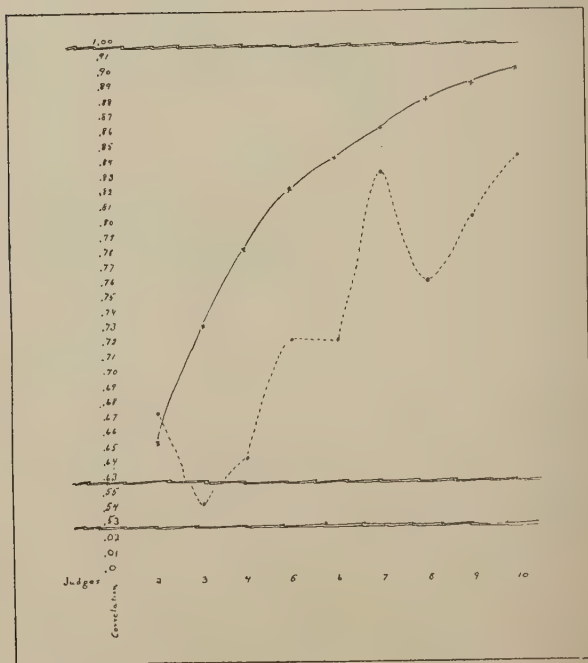


DIAGRAM V

EMPIRICAL VS THEORETICAL
Pastors' Judgments on Desirable Qualities
 (random sampling)

—— Theoretical
 ---- Empirical

			Average $r = .60$	
No.	Judges		Theo.	Empir.
2	—	2	.752	.774
3	—	3	.821	.793
4	—	4	.864	.951
5	—	5	.880	.873
6	—	6	.903	.900
7	—	7	.914	.913
8	—	8	.924	.930
9	—	9	.933	.961
10	—	10	.942	.961

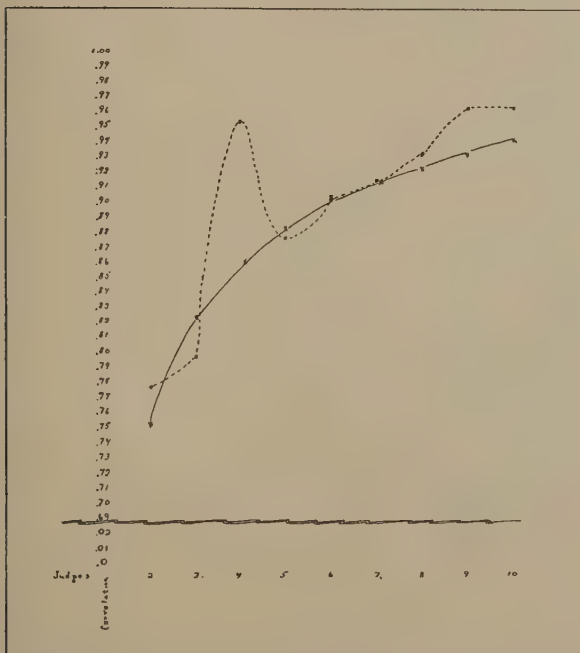
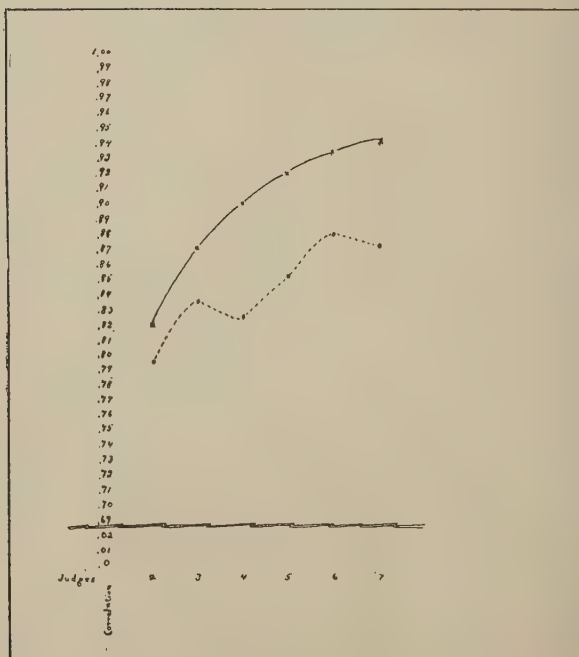


DIAGRAM VI

EMPIRICAL VS THEORETICAL
Pastors' Judgments on Desirable Qualities
(selected judges)

—— Theoretical
 ---- Empirical

No. Judges		Average $r = .69$	
		Theo.	Empir.
2	— 2	.816	.794
3	— 3	.869	.832
4	— 4	.899	.823
5	— 5	.917	.851
6	— 6	.930	.879
7	— 7	.939	.870



A study of the first six diagrams seems to indicate the probability that the data which represent more nearly a full distribution of scores, i. e., the so-called "selected judges" come nearer approximating the theoretical curve obtained by the Spearman formula than the data as a whole taken at random. The number of anything like "perfect" returns in all the schedules has been all too meagre to work with, but the likelihood at least lies in that direction.

For example, if one take the three pairs of correlations, Satisfaction, unselected with selected; Difficulties, unselected with selected; and Qualities, unselected with selected, and make correlations of the correlations, he sees this more clearly. Of course, to attempt a correlation with less than twelve or fifteen items is not permissible, but the obtained "r's" may have some slight value solely as inspection measures to help arrive at some conception of the relative approach toward the theoretical curve.

Schedule	Random	Selected
Satisfactions	$r = .47$ (maximum No. judges, 35)	$r = .31$ (maximum No. judges, 10)
Difficulties	$r = .54$ (maximum No. judges, 35)	$r = .90$ (maximum No. judges, 10)
Qualities	$r = .66$ (maximum No. judges, 10)	$r = .90$ (maximum No. judges, 10)

Thus we see that in two cases out of three, the data of well-distributed returns shows a substantially greater approximation to the theoretical rise in reliability.

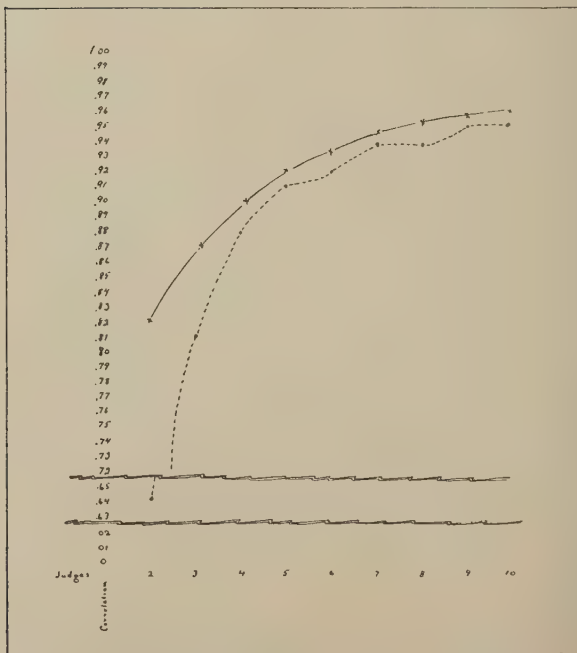
DIAGRAM VII

EMPIRICAL VS THEORETICAL

Pastors' Judgments on Relative Importance of Activities
(selected judges)

— Theoretical
- - - Empirical

		Average $r = .69$	
No.	Judges	Theo.	Empir.
2	— 2	.816	.637
3	— 3	.869	.813
4	— 4	.899	.879
5	— 5	.917	.908
6	— 6	.930	.917
7	— 7	.939	.935
8	— 8	.945	.935
9	— 9	.952	.945
10	— 10	.957	.945



Before passing on it may be well to consider the significance of the high reliability of judgments of merit. Three possible explanations suggest themselves. (1) A correlation is more reliable the more items there are to compare, and in the case of the schedule on importance of work there are 50 items as compared with only 20 on all the schedules; (2) The nature of the items themselves, there being a fairly large group of items which received uniformly a low grade from practically all the judges and also a fairly large group which received almost universally a large grade from practically all judges; and (3) the possible greater objectivity of the conception of "Importance of work" as contrasted with "Desirable qualities," "Satisfactions," or "Difficulties and Problems." Perhaps we are getting at a vital truth of considerable significance for vocational guidance, that there is within a vocation more or less standardization or uniformity of opinion as to the relative importance of the various strands of work.

So far the application of the Spearman Formula has been made only to data from pastors. Its application to data from laymen is made for the sake of comparison. We turn first to laymen's judgments as to desirable qualities for success in the pastorate.

Unselected judges are used. An average correlation is obtained for 1 judge with 1 judge by 10 pairings. This is found to be .47. Proceeding with the Prophecy formula and with the actuality we get:

			Prophecy		Actual
3 with	3	---	.73	---	.67
6	6	---	.84	---	.68
9	9	---	.89	---	.64
12	12	---	.91	---	.76
15	15	---	.93	---	.84
18	18	---	.94	---	.84
21	21	---	.95	---	.92
24	24	---	.96	---	.91
27	27	---	.96	---	.89
30	30	---	.96	---	.83

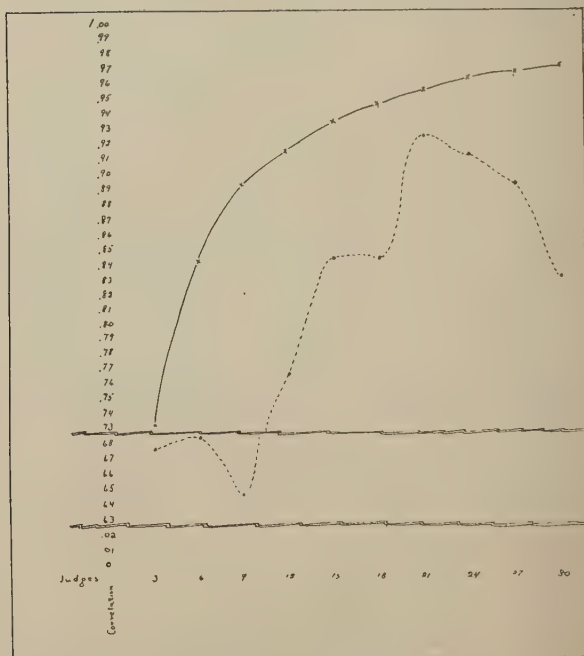
The "r" of the above correlations is .90.

DIAGRAM VIII

EMPIRICAL VS THEORETICAL
Laymen's Judgments on Desirable Qualities
(random sampling)

—— Theoretical
---- Empirical

		Average $r = .47$	
No.	Judges	Theo.	Empir.
3	3	.731	.674
6	6	.841	.680
9	9	.893	.644
12	12	.910	.763
15	15	.934	.842
18	18	.943	.841
21	21	.950	.923
24	24	.962	.910
27	27	.964	.891
30	30	.965	.834



We turn next to laymen's judgment of the merit of activities, and in order to make a direct comparison with the judgments of pastors possible we will use a select group, comparable to the select group of pastors, taking those returns which most nearly approximate a full distribution of scores. The average "r" for the group, 1 with 1 judge, is found to be .48. Proceeding we find:

		Prophecy		Actual	
2	with 2	---	.675	---	.732
3	3	---	.734	---	.861
4	4	---	.786	---	.842
5	5	---	.821	---	.842
6	6	---	.847	---	.861
7	7	---	.865	---	.935
8	8	---	.880	---	.926
9	9	---	.892	---	.917
10	10	---	.902	---	.935

The "r" of the above correlations is .90.

The diagram follows on the next page.

A comparison of the reliability of judgments by pastors and by laymen is interesting. We find that in judging qualities desirable for success in the ministry the correlation of r with r random judges is .90 (21 judges used in the correlation) as against a correlation of only .66 with random pastors (only 10 judges however). The slight advantage in favor of the lay judgments may be due first to the larger number of judges and second to the fact that it may be easier and more objective to estimate qualities in others than in ourselves. When the pastor estimates desirable qualities he no doubt is at least partially making an introspective study.

This consideration does not apply evidently in the case of judgments of importance of work, for while the reliability of the lay judgments is high, it is not as high as those of the pastors.

DIAGRAM IX

EMPIRICAL VS THEORETICAL

Laymen's Judgments on Relative Importance of Activities
(selected judges)

—— Theoretical
---- Empirical

No. Judges		Average $r = .48$	
		Theo.	Empir.
2	2	.675	.632
3	3	.734	.861
4	4	.786	.842
5	5	.821	.842
6	6	.847	.861
7	7	.865	.935
8	8	.880	.926
9	9	.892	.917
10	10	.902	.935

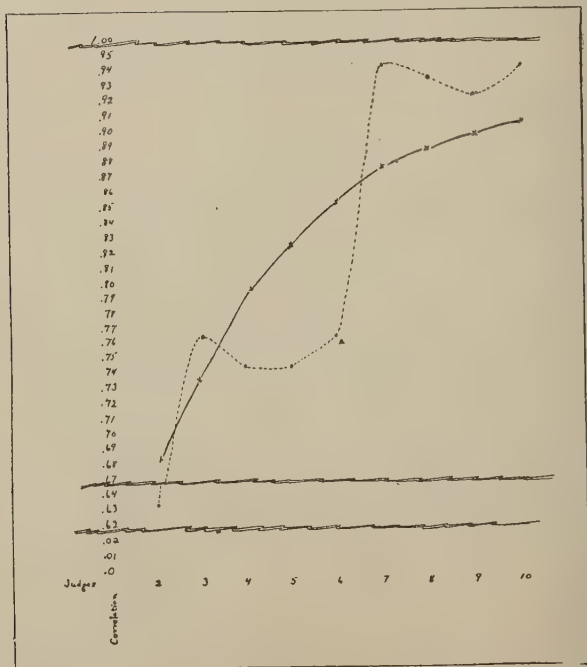


DIAGRAM X

EMPIRICAL VS THEORETICAL

Pastors' Judgments on Satisfaction. Two Tests on Same
Data One Year Apart
(selected judges)

— Theoretical
- - - Empirical

Average r , one
pastor's ratings
1922 compared
with 1923 = .78.

No.	Judges	Theo.	Empir.
2	— 2	.876	.879
3	— 3	.914	.898
4	— 4	.934	.889
5	— 5	.946	.917
6	— 6	.955	.954
7	— 7	.961	.935
8	— 8	.965	.945
9	— 9	.969	.935
10	— 10	.972	.935

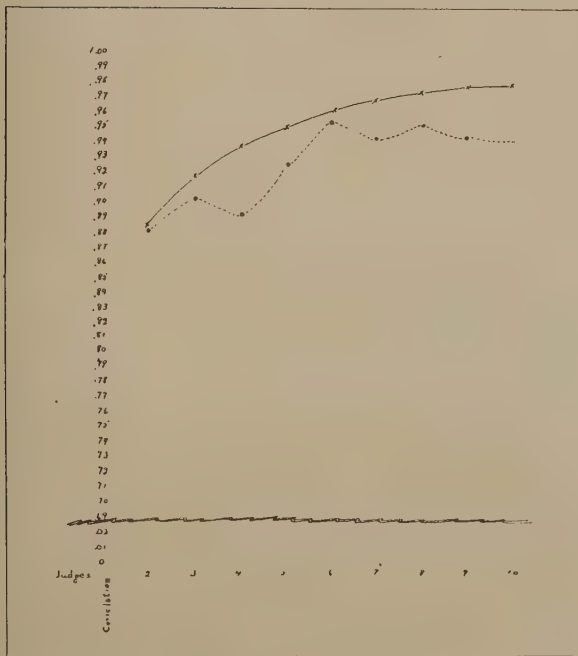


DIAGRAM XI

EMPIRICAL VS THEORETICAL

Pastors' Judgments on Difficulties. Two tests on Same Data
One Year Apart
(selected judges)

—— Theoretical
---- Empirical

		Average r, one pastor's ratings, 1922, compared with 1923 = .63	
No.	Judges	Theo.	Empir.
2	—	.773	.813
3	—	.836	.879
4	—	.871	.775
5	—	.894	.908
6	—	.910	.746
7	—	.922	.889
8	—	.931	.945
9	—	.938	.898
10	—	.944	.870

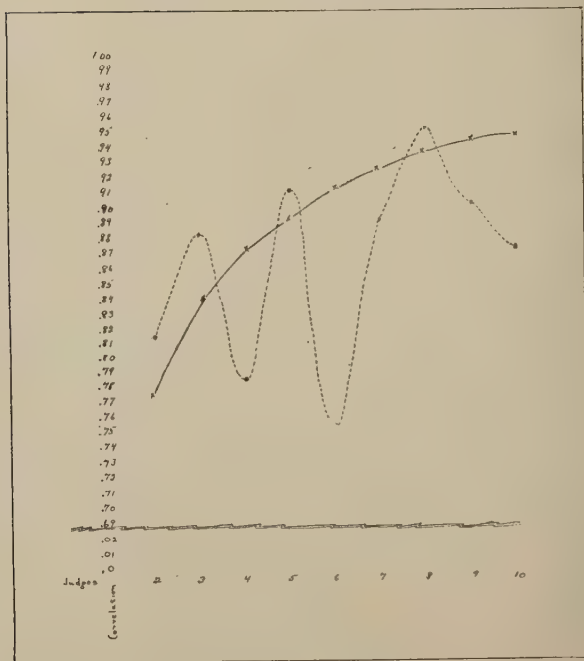


DIAGRAM XII

EMPIRICAL VS THEORETICAL

Pastors' Judgments on Qualities. Two Tests on Same Data
One Year Apart
(selected judges)

— Theoretical
- - - Empirical

Average r , one pastor's
ratings, 1922, compared
with 1923 = .73

No.	Judges	Theo.	Empir.
2	— 2	.844	.832
3	— 3	.890	.889
4	— 4	.915	.908
5	— 5	.931	.908
6	— 6	.941	.908
7	— 7	.949	.926
8	— 8	.955	.963
9	— 9	.960	.954
10	— 10	.964	.963

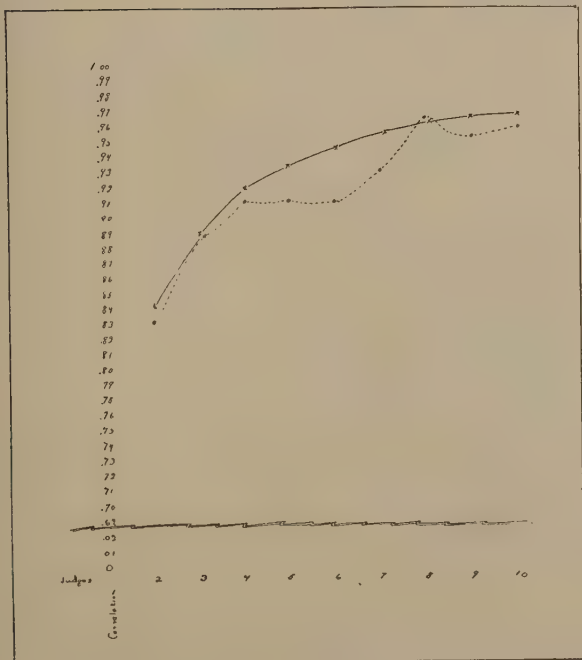


DIAGRAM XIII

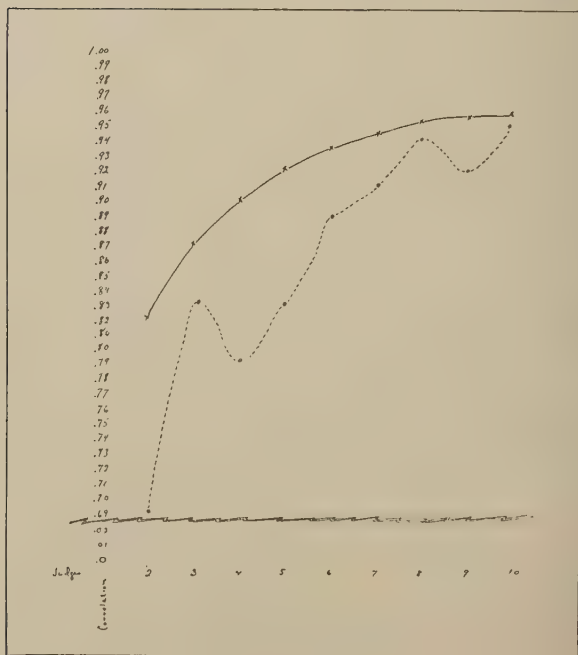
EMPIRICAL VS THEORETICAL

Pastors' Judgments on Merit of Activities. Two Returns on
the Same Data One Year Apart
(selected judges)

—— Theoretical
---- Empirical

Average r, one pastor's
ratings, 1922, compared
with 1923 = .69

No.	Judges	Theo.	Empir.
2	— 2	.816	.687
3	— 3	.869	.832
4	— 4	.898	.794
5	— 5	.917	.832
6	— 6	.930	.889
7	— 7	.939	.908
8	— 8	.946	.935
9	— 9	.952	.917
10	— 10	.957	.945



A study of the last four diagrams in comparison with those earlier presented increases the conviction that the data with which this study deals presents great variation. The apparent similarity between the actual and the prophecy curve in the case of judgments of importance of activities no longer holds. The relative curves in the case of qualities seem more nearly alike this time than any others.

The writer has been of the opinion that a factor which might partially account for the difference in the curves as between the different schedules would be found in the different degree of scattering of the ratings, that is to say, that a schedule containing a series of items with the scores about each closely bunched would more nearly approximate the prophecy curve than one the items of which would present widely divergent scores.

With this in mind the returns for Qualities and for Difficulties for the 10 pastors whose scores are used in the 2 preceding diagrams were used to ascertain sigma for each item scored. The results are given on the following pages. As will be seen, the difference in the mean sigma for those two schedules is only .67 although the two diagrams diverge widely in relative nearness to the curve of prophecy. The behavior of the curves, therefore, must be accounted for in some other way.

SIGMA OF RATINGS OF 10 JUDGES (DIAGRAMS XI & XII)

List of Desirable Qualities

Grade	
a. 3.07	Intellectual industriousness.
b. 4.53	Strong religious sense (strong realization of the unseen).
c. 1.35	Good posture.
d. 2.40	Executive ability (being a good organizer).
e. 3.68	Patience.
f. 2.50	Genuine liking for people (sociability).
g. 4.71	Consciousness of a mission (or call).
h. 3.26	Tactfulness.
i. 2.46	Having a physical deformity which incites pity.
j. 3.34	Resoluteness.
k. 3.73	Ability to remember names and faces.
l. 4.19	Sound health.
m. 3.37	Good voice.
n. 3.21	Outstanding mental endowment.
o. 4.71	Ability to conceal one's real feelings.
p. 2.86	Steadiness of judgment.
q. 3.80	Attractive personality.
r. 2.53	Positiveness of manner.
s. 2.90	Unimpeachable moral character.
t. 3.25	Conscientiousness.

Average sigma 6.29

List of Difficulties

Grade	
a. 4.05	The opposition of organized evil.
b. 2.16	Lack of response of many in substance and in service.
c. 4.12	The depressing burden of bearing other people's sorrows.
d. 4.53	Insufficient salary.
e. 3.60	Being too frequently the victim of gossip.
f. 4.40	Adapting oneself to both masses and classes.
g. 5.40	Frittering away of time; endless demands and unsystematic life.
h. 5.02	Intellectual readjustment to new scientific views.
i. 3.70	Competition from modern complex life.
j. 1.78	Lack of effective lay leadership in the church.
k. 3.56	Duplicating work of other churches.
l. 5.58	Danger of professionalism; losing one's freshness and rebound.
m. 2.05	Following a calling which is frequently held up to ridicule.
n. 4.19	Sense of defeat in the presence of the bigness of one's task.
o. 4.67	Lack of proper equipment in the church.
p. 5.49	Restriction of one's freedom of conduct.
q. 3.45	Suspicion and jealousy on the part of other churches.
r. 5.21	Opposition of reactionaries in the church.
s. 3.50	Lack of missionary vision and support.
t. 2.75	Being called upon to make speeches upon all occasions.
	Average sigma 3.96

When the comparison between the theoretical rise in reliability with the actual rise obtained with our data was first undertaken it was hoped to do two things, first, to establish the reliability of our returns and, second, to make some progress in either verifying the use of the Spearman formula for subjective judgments as found in these returns or to establish such a modification of it as would help future investigators. It is for this reason that the undertaking has been followed so far. It is now clearly evident, however, that our results are entirely inadequate to suggest a possible formula which will make it possible to prophesy reliabilities for this type of material. The best that can be said is that returns of the type here employed show on the whole a tendency, on every schedule, in the long run to increase in reliability with an increase in the number of judgments.

This is substantially the conclusion which Mr. Jennings Chu found in his investigation of judgments by associates in his recent study, "Chinese Students in the United States; Some Qualities Associated with Their Success." Mr. Chu's manipulation of these data in comparison with the Spearman formula resulted in curves not unlike those of this study.

75578'

286.6

Lowe, F.M.

L95

286.6

L95

75575'

